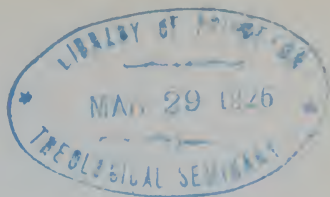






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# The Outlook of Missions



VOLUME XVIII

MARCH, 1926

NUMBER 3

**A**LOOK at the sad faces in the picture will carry its own appeal to the hearts that enjoy the comforts of life.

The famine situation in the Province of Hunan is awful.

One of our missionaries at Yochow City writes: "It just does not seem fair to us to have our meals every day, when the Chinese, many of them, eat only a few cakes made from a little rice, or flour, mixed with barks, roots or clay. And yet if we should give our all, the need would still be unmet." The situation at Shenchowfu is also told in this issue.

The Board, in faith, cabled \$5,000 for immediate relief work. We rely on our pastors and members to help in supplying this new need in our China Mission.





“THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS: OF WHOM I AM CHIEF”

## You Can—Will You?

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You stands for the *Entire Membership* of the Church of the Martyrs and the Fathers! *You are 350,000 strong.* A GREAT HOST!

CAN refers to the *Financial Ability* of our members. We are rich in this *World's Goods.*

The WILL points to the *Willing Ability* of our members. We do help in time of NEED.

EASTER will be the *Big Ingathering Day* in the Reformed Church! Thousands will receive their first Communion! Hundreds of thousands will enter the sanctuaries!

BRING AN OFFERING as a token of your Loyalty to Christ and your interest in the spread of the Gospel in the homeland and unto the uttermost parts of the world.



# The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Come, and hear, all ye that fear God, and I will declare what He hath done for my soul!

—Psalm 66:19

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If you want to keep the radiance in your life, remind yourself constantly that the details of daily work never measure your real value to the world.

—JAMES GORDON GILKEY.

Life's glory lies in its responsibilities, life's rewards come in larger responsibilities. If we use our powers they will grow, if we neglect them they will disappear.

—JOHN GARDNER.

"God of the sunset! Let me be strong!  
Help me to greet life with a song,  
To watch, to wait, to think, to do,  
Keeping ever the stars in view."

The best and the only way to become truly unselfish is to forget self in the service of others and in the furtherance of great unselfish causes.

—JOHN R. MOTT.

Every personal power and worth grows from more to more when opened to humanity's life, pouring itself out thither.

—CHARLES H. DICKINSON.

Now let the heavens be joyful, let earth her song begin,  
Let the round world keep triumph and all that is therein,  
Invisible and visible, their notes let all things blend;  
For Christ the Lord hath risen, our joy that hath no end.

—JOHN OF DAMASCUS.

The great law of all growth into the best of all kinds is the law of personal association—the giving of time and thought and attention to the best.

—HENRY CHURCHILL KING.

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To deeds of love thus odors cling:

Time has no power their scent to kill  
When broken hearts some offering bring  
The house with redolence will fill.

—GEORGE G. PHIPPS.

The best thanksgiving we can offer to Thee is to live according to Thy holy will.

—MICHAEL SAILER.

"If prayer is 'the soul's appeal to God,' as it has been defined, it is the barest honesty and sincerity to sustain that appeal, beyond its verbal form, in the trend, quality and aim of one's total activity."

Upon Thy bended knees thank God for work,  
Work—once man's penance, now his high reward!  
For work to do and strength to do the work,  
We thank Thee, Lord!

—JOHN OXENHAM.

"The League of Nations, as it is and still more as it will be, stands out in the political sphere as illustrating the drawing together of men for unselfish ends."

Great things are done when men and mountains meet;

These are not done by jostling in the street.

—WILLIAM BLAKE.

I believe that Jesus underlies our moral and spiritual universe deeper than the force of gravity underlies our material universe.

—E. STANLEY JONES.

Friendship, religion and music and song,  
All these he missed as he journeyed along.  
Hundreds of miles of the earth's mouldy soil  
Was all he had known at the end of his toil.

—JAMES HENRY DARLINGTON.

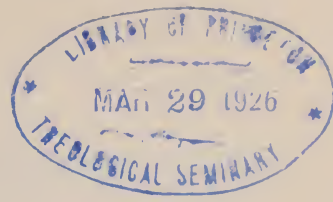
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## The Prayer

TEACH us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto Thee, the God of love, be glory and praise for ever. Amen.

—HENRY ALFORD.



# The Outlook

# of Missions

VOLUME XVIII  
NUMBER 3  
MARCH, 1926

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## THE FAMINE IN WESTERN HUNAN

OUR missionaries at Shenchowfu, China, are located directly in the midst of the famine-stricken district of Western Hunan province. Their pathetic appeal on behalf of the starving Chinese is voiced in the following statement of the Executive Committee of the Shenchow Station. In order that the situation may be clearly understood, the Committee has set down the facts in the order of cause and effect. It is their earnest hope that this plea may find a response in the hearts of many of the readers of THE OUTLOOK OF MISSIONS and thus enable them to minister to the needy multitudes before it is too late.

The harvest of 1924 was a good average harvest. Nevertheless the price of rice has been very high during the entire year, mostly due to troop movements and the demands for rice made by these troops. First Hsiung Keh-wu brought his troops from Kweichow through this city. Large amounts of rice and large sums of money were demanded by each one of his generals as he passed through this city. Later, in the spring just as it came time to plant the rice, the Governor of Hunan, Chao Heng-ti, decided to drive Gen. Hsiung and his followers out of Hunan. The retreating troops demanded rice and money as they retreated, on penalty of looting. The troops who drove them out also demanded rice and money as the alternative of looting. The troops visited the country districts and searched for food, cleaning out both city and country of the food stored up to carry the people through to the next harvest. In addition, the troops commandeered the farmers and coolies to carry their baggage, thus preventing the putting out of this year's crop. To make matters worse, as always happens when troops are on the move, the country became full of bandits who likewise demanded rice and money from the people. Many villages were unable to put out rice because of the

bandits, in more than one instance the whole village fleeing to the hills for safety. These conditions continued for the greater part of the summer and fall.

All through the spring there was insufficient rain to prepare the fields for the planting of rice. This drought continued through the summer, and while we had some rain in fall, yet the dry condition persisted. This lack of rain was general, although some districts had just enough rain to permit of putting out the crops and harvesting a fair harvest. The drought was very uneven, as the rain was mostly in the form of showers. It happened that some districts received sufficient of these showers to bring a fair harvest in a narrow strip while in another narrow strip immediately adjoining it they were not even able to put out the crop.

Although we have been unable to send out men to make a thorough examination and investigation, yet we have made inquiries from many sources and believe we have a general idea of the harvest condition in the following description. Some strips report *no harvest whatever*, others report 1/10, others 2/10, others 3/10, and so on up to a full harvest in a few places. Attempts to give a general average for Western Hunan are mere guesses, but



estimates varying from 3/10 to 1/2 have been given us. We are inclined to think that 3/10 is more nearly correct.

Some of the people tried to meet the situation by putting out other crops other than rice. But the weather was too dry in most places to produce any crops. However, quite a little corn (maize) was harvested. In the autumn a few put out buckwheat. Some were so discouraged that they did not plant the buckwheat and some did not have the seed to plant.

As a result of the above conditions there was much suffering during the summer (due to soldiers and bandits) and many people were on the verge of starvation. Many country people came to the cities to beg. Here in Shenchowfu rice kitchens where soft rice was given away free were opened.

The situation confronting us is as follows:

It is estimated that there is enough food, rice, maize, millet, buckwheat, etc., to carry the people through to New Year. Some say Foreign New Year, January 1st, 1926, while others say Chinese New Year, February 13, 1926.

From New Year until the wheat harvest the food will be very short and the suffering is sure to be intense. Wheat harvest comes about the beginning of June.

At the present time rice and other grain are three times the normal price. It is feared that they will be practically unobtainable between New Year and Wheat-harvest.

There can be little doubt that when the season of shortage comes many refugees will come to Shenchow. If several thousand dollars could be available for our Mission to open up relief work, many lives can be saved.

It may lead to a better understanding of the above estimates as to the recent harvest if we say that this Western Hunan district never produces enough grain for its use, even when crops are normal. Every year much rice is imported from the surrounding districts. But this year the prospect for importing rice is not very good, since news-paper reports would indicate that the drought was very general throughout the Yangtse River Valley. Newspapers report famine

conditions in parts of Hupeh, Hunan, Szechwan, Yunnan, Kweichow, Kiangsi, etc. There seems to be a food shortage throughout the whole valley.

Any funds given should come early. Because of the general drought we may need to send some distance to get rice or other grain to feed refugees for whom we provide work. There are no railroads here, bandits along the rivers make travel very slow, and we cannot count on less than a month from Changteh to Shenchow at present. It may take us two months to get food here after the money is received. (Note—See statement on cover page.)

Respectfully submitted,

J. FRANK BUCHER,  
R. N. MESSIMER,  
WM. M. ANKENY.

#### CHILDREN'S OFFERING

Towering mountains of mite boxes blocked the entrance hall of Church Missions House of the Protestant Episcopal Church in Philadelphia late in the Epiphany season, when 630,000 were sent off to the Church schools for the Lenten offerings. This fund, established in 1877 when an offering of \$200 was made by the children of St. John's Church, Lower Merion, Pa., has grown until last Easter the children of the Church made an offering of \$452,118. In the 49 years of the fund, the children have made a contribution of \$6,149,407, for the missionary work of the Church. Six months at least elapse before the contents of the boxes will all have been returned from the distant fields, for children in China, Japan, Alaska, Latin America, the Philippines, Liberia and elsewhere are united with the American children in this offering at Easter.

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(Continued from Page 123)

take proper care of the stock. He wants to learn the dairy business and is going about his work in a whole-hearted manner. Just this type of work is our aim for all of the boys in the department sometime in the future, as we can grow into it, and then support the department with a course in agriculture as a part of the curriculum.

RICHARD M. TISINGER.



## HOW TO OBSERVE THE LENTEN SEASON

By Dr. Charles E. Jefferson

**L**ENT is the forty days' fast preparatory to the celebration of Easter. The name is from an Anglo-Saxon word meaning spring. Lent always comes in the spring because Easter always comes in March or April.

*The Beginning of Lent*

Like many other things, Lent is a growth. It started small. At first it was only one day long, and then two days, and then three days. By the Christians of the second century a fast of some duration was considered essential as a preparation for the proper enjoyment of Easter. The early Christians could not forget these words of our Lord: "When the bridegroom shall be taken from them, then shall they fast." Because Christ rested in the grave three days, many came to feel that three days was the proper length of the pre-Easter fast. In the third century the fast was made to cover all the six days of Holy Week. This was natural, so full was that week of the deepest experiences of Jesus. In the fourth century the fast was extended to forty days. This was because Jesus and Moses and Elijah had all fasted forty days. It was easy for this figure forty to get established in the mind of the Church, and for sixteen hundred years that has been the period accepted by the majority of the followers of our Lord. But the length of the fast is not fixed either by revelation or by reason. Any group of Christians is at liberty to make the number of days what it chooses. There is no reason in the nature of things why Lent should not be twenty days or thirty days or even fifty days.

*The Need of Quiet Seasons*

While the length of the fast is arbitrary and modes of observing it are variable, the idea which lies at the basis of Lent is permanent and of binding authority. The soul needs seasons of quiet for its growth in wisdom and stature. Life demands that there shall be times of special endeavor. One day a week for the cultivation of the spiritual life is not

enough. The heart needs extended seasons for meditation and study and prayer.

There should be a Sabbath every year extending through a number of weeks in which the Christian can devote himself more assiduously to the work of purifying his heart, deepening his religious convictions and cultivating the graces of the spirit. The spiritual leaders of mankind have found this out. Human nature to be kept fit must enjoy periodic seasons of spiritual renewal. This is the teaching of experience. The Holy Spirit guides the Church generation after generation into this practice.

Lent is not the exclusive possession of any one Christian communion. It belongs to all. One group may observe it in ways which do not commend themselves to other groups, but this does not justify its rejection by any. Let every group observe it in the way which in its judgment best ministers to life. It has often been kept in superficial and fantastic ways, but this is not an argument against its proper use. The abuse of forms is not a valid reason for discarding them, but a call to use them as they ought to be used. When religious forms become lifeless, our business is to pour fresh life into them.

*Special Spiritual Exercises*

If, then, some season of the year should be set aside for special spiritual exercises, there is no doubt that the weeks immediately preceding Easter are best adapted for that purpose. It was the last weeks of Jesus' life which made the deepest impression upon His disciples. This fact reports itself in the Gospels. The narrative becomes increasingly full and rich as we approach the end. All these days leading up to Easter are freighted with sacred memories. These last weeks are twined about associations which exercise a subtle power over the Christian heart. In no other season of the year do so many forces conspire to incline the followers of Jesus to meditations and to new endeavors to live a life

which is hid with Christ in God. A Christian loses much if he does not observe Lent.

How then shall we observe the Lenten season? Let every church member fall in heartily with the general plan which his own church prescribes. If the church to which he belongs has no Lenten program, let him make one of his own.

### *Three Things To Do in Lent*

There are three things which every one can do in Lent. First of all he can think more. He can think of God. He can make a specialty of thinking of Him. He can think of God's love in Christ. He can allow his mind to rest upon it. He can think of his relation to God. He can ponder it day after day in his heart. To think of God is a means of grace. It is the path to power and peace and gladness. Every Christian can think of God five minutes a day on every day in Lent. He ought to do it.

In the second place, one can give up unworthy things which one has been doing—things which handicap and mar one's life. One can for forty days make an earnest effort to break the habit of carping criticism, or of faultfinding, or of hateful speaking, or of foolish repining, or of talking about one's ills, or of making others uncomfortable by one's inconsiderate words and acts. One can pick out one's sin—one's besetting sin—the sin which has caused one most unhappiness, and make up one's mind that by God's grace that sin shall be cast out.

In the third place, we can take up things which we have been neglecting. We can strengthen a weakened virtue, add to the number of our graces, cultivate some corner of the heart which has gone to weeds. Neglected duties can be performed. Through forty days some fine things can be accomplished which hitherto we have left undone. The sins of omission are a numerous company. They should be looked after during Lent. If we have been neglectful of our obligations to the church we can do better—at least for forty days. The new habit may continue after Lent is over. If we have been heedless of the calls of the sick and the poor and the despairful, we can

for forty days honestly try to love our neighbor as ourself.

Lent is a fast, but let the fast be genuine and spiritual. We have been told that God does not want us to bow our heads as a bulrush, or to spread sackcloth and ashes under us, but to loose the bands of wickedness, to let the oppressed go free, and to break every yoke; to deal our bread to the hungry, and to bring the poor into our house, and not to hide ourself from those who need us.

Lent should be glad and not doleful, not despondent but jubilant. In every season of the year we should be radiant because we are followers of One who has overcome!

*The American Missionary.*

### THERE IS A FRIEND!

**T**HERE is a Friend  
That sticketh closer than a brother;  
There is a Love  
Which e'en surpasses that of mother.

And there is Grace,  
Found unexcelled in real forgiving;  
Oh! there is Life!  
Such blessed life is worth the living.

There is a Peace  
Which passeth all our understanding;  
And there is joy  
In heart and spirit praise demanding.

There is a Hope  
That never yet has disappointed;  
And steadfast Faith  
In the dear Saviour anointed.

There is a Crown,  
Of beautiful rewards completest;  
There is a Home  
That of all homes remains the sweetest.

There is a Heart  
Whose loving-kindness changes never;  
And there is God  
Whose strength and love remain forever!

F. W. LEMKE.

Watertown, Wis.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## THE EASTER INGATHERING

EASTER has come to mean a great deal in the life of our Reformed Church. In a sense it represents the climax of the activities in the local congregations and throughout the denomination. There is usually a two-fold ingathering on this day. The first is an ingathering of *new members*. Many classes of catechumens will be confirmed around the Easter season and others will join by certificate, reprofession and otherwise. Every pastor takes great delight in adding a large number of new members to his Roll.

The second ingathering at Eastertime is that of *money*. In this respect it marks the culmination of the whole year's effort along financial lines. Many congregations seek to complete the Apportionment with

the offerings of this day. Others designate them for some specific purpose. Our people are becoming more and more accustomed to making large offerings on Easter Day. This is as it should be. The Pastor or Consistory who fails to make use of this psychological opportunity has indeed missed a great deal. Among some of our German Churches it has been customary for many years to make Easter a special Home Mission Day. It certainly furnishes a suitable occasion when the needs and opportunities of our own country can be presented to our people. Let us plan and work to make this coming Easter a great season of ingathering both of members and money so that the Church may experience a rising into a new life and thus celebrate its own Easter.

## THE FORWARD MOVEMENT IN ITS RELATION TO HOME MISSIONS

WHEN six years ago the Forward Movement was launched, the Committee on Survey presented the following as the needs of the Board of Home Missions for a period of five years: a total Budget of \$2,383,200, and also life workers to the number of 110. All of the money to be realized from the Forward Movement was to be put into the Church-building Department and to be used for the erection of new Mission buildings, the liquidation of large indebtedness where equipment was already provided, and the erection of parsonages for our Missionaries. It was hoped by this plan to furnish every Mission with an adequate equipment without burdening it with an excessive indebtedness and thus enable the Mission to go to self-support at a very early period thereafter, by reason of which the Board would have sufficient money released to warrant it to branch out into new fields of work.

The Forward Movement has already officially terminated. The office is kept open simply for the receiving of moneys which are still coming in. These moneys will continue to flow into the treasury of the Forward Movement for some time to come and consequently it will be impossible at this time to give a definite total of what the Board of Home Missions will get out of the Movement. Up to the present time we have received from the Forward Movement \$658,844, and through the Cooperative Plan, \$34,802.35. This is no small or insignificant sum of money. It has enabled the Board to render valuable assistance to many of its Missions. Inasmuch, however, as only about one-third of the total amount in the original Budget has been realized, it stands to reason that many of our Missions are disappointed in not receiving what they had set their hearts upon getting at the beginning of the Movement. It simply means



that we cannot altogether cease asking for money in the Church-building Department so as to meet the requirements of the Missions under our care. Their needs today are, if anything, greater than they were six years ago when the Survey was made. Many of them have put off building new churches until the Forward Movement was completed. Now they will not realize the full allotment which they expected would come to them and naturally they are somewhat discouraged.

The Board proposes during this Centennial Year of our Home Mission work, to raise an additional fund of not less than \$100,000 to supplement the amounts of

the Forward Movement in order that the full goal may be more nearly reached. The Forward Movement did many things for the Church at large. It certainly proved an incentive to larger giving. The statistics show that remarkable progress has been made in the contributions of our people not only through the channels of the Forward Movement itself, but in every Department of Church life and activity. It now remains for us to sustain this increased liberality so that there will be no retrogression and no lack of funds to meet the growing demands of our Church.

### STATE COLLEGE

The General Secretary spent a very delightful Sunday with our Mission in State College, Penna., of which Rev. Edwin H. Romig is the pastor. This Mission is ministering to a large number of students belonging to the Reformed Church who are attending State College. The students receive credit with the college for attending the services in our Church. This brings a large number of students to all of the services. The present building is entirely too inadequate to accommodate the people and is not properly arranged for social and recreational purposes such as young life of today requires. On Monday evening during the General Secretary's visit, a Banquet was tendered to the members of the Sophomore Class. A goodly number of them were present. Plans have been pre-

pared for a new church at a very splendid location in the town. It is hoped that the church can be built either this summer or the following. When finished it will be one of the most beautiful and most commodious structures in State College. We certainly owe it to our boys and girls whom we send away to school that they be furnished opportunity for helpful religious development as well as have wholesome instruction in college work. The Church-at-large, especially in Pennsylvania, should be keenly interested in this proposed new building in State College and should express its interest in a tangible way. A good sum of money should be raised in the State to put a church in State College that will serve as a spiritual factor in the life of the Reformed students there.

### THE HOME MISSIONS COUNCIL

**T**HE Home Missions Council is an organization composed of representatives from 42 Boards and Societies representing 27 Protestant denominations. It meets annually. These annual meetings have been the source of much inspiration to Board officers for a number of years. The last annual meeting has just been held January 20-25 in St. Louis, Mo. During the years of its history it has dealt with every phase of our Home Mission activities. Its work is promoted and car-

ried on during the year by joint committees representing the Home Missions Council and the Council of Women for Home Missions. Among these committees is one on Church-building of which Mr. Joseph S. Wise, the Treasurer of our Home Mission Board has been the chairman for a number of years. The following is the report which Mr. Wise presented at St. Louis:

During the year 1925 the enormous sum of six billions of dollars was ex-



ended in the United States for the erection of new buildings. It was the greatest building year in our history. Figures gathered in thirty-six States indicate that it was general and widespread. All this was accomplished in spite of high costs. All over our land it was quite common to see Churches, Schools, Homes, Business buildings and offices in course of erection throughout the entire year. The end is not yet. The year 1926 promises to equal, if not to exceed it. In view of this, it is well to devote some of our time to the consideration of Church-building.

It is very evident that because of the complexity of the annual program of the Home Missions Council and Council of Women, Church-building must yield to the consideration of the numerous activities that deal more directly with human life. This is natural. Bricks, stone and cement are so inanimate to the many, while to the few only, are these material things endowed and pulsating with life in its most animated form. To them, every brick and every stone speaks loudly and deeply of the things of God. The Church-building inspires, instructs and improves mankind. It is not transitory. It stands for ages, forever expressing our ideas of God and inspiring multitudes to worshipful reverence. How important it is then that every architectural line or appointment should lend itself in every way to the full development of our spiritual, intellectual, social and physical well-being.

Every officer and member of our many Church Erection Boards feels himself more or less alone. His task is so great, and so few apparently are concerned. True, he is furnished with large sums of money and admonished to "go to it."

That is why he feels so much alone. He needs some one to talk to, who is as deeply concerned as himself. This need has been met to some extent by an annual conference with these men under the direction of your Committee. The last one was held in the Hotel Tuller, Detroit, April 20-21, 1925. Here for two days the leaders of the Church-building Boards of the Protestant Churches of America, counseled, conferred and commingled with each other in delightful fellowship. It was undoubtedly the most comprehensive, far-reaching and practical conference of its kind ever held. Its program was two-fold. The first day was devoted to the consideration of "Ways and Means" and the second day to "The Administration of Departments of Church Architecture." The program was entirely too long to embody in this report. Each subject, however, was of such intense interest that there was no lagging from start to finish. The discussions were keenly alert and extremely instructive. No one went away dissatisfied.

During the year, as in the preceding ones, many books and pamphlets were published by the Church-building Boards. In fact, so much literature has been made available within recent years as well as offers of service and advice by the Boards through their Architectural Departments and Bureaus, that there should be no excuse for the further erection of inadequate or inelegant buildings. These Departments are gradually but surely evolving types of buildings that will ultimately depart from the medieval conception, to that of the modern twentieth century expression of religion in its Church Architecture.

### THE JAPANESE WORK

Since the appointment of Rev. J. Mori as Missionary at large among the Japanese on the Pacific Coast, he has visited a number of towns in California where there are large Japanese communities, traveling two thousand miles in twenty-seven days. He is hopeful of starting at least three new Missions among the Japanese in California if the Church-at-

large is willing to supply the money that will be required. The only way in which we can solve the present problems in our Japanese work on the Coast is by the enlargement of the work and the extension of it to other points. Mr. Mori will continue his survey of the situation and will doubtless have some interesting facts to disclose later on.

## A FRIEND OF HOME MISSIONS ON WORLD TOUR

ON January 12, Mr. William Schaff Prugh, of San Gabriel, California, sailed from San Pedro harbor of Los Angeles on the Dollar Line for a nine months' tour of the world. His itinerary includes the detailed points of interest to be seen at the present day in the Hawaiian Islands, Japan, Chosen, China, Straits Settlements, Java, Burma, Ceylon, India, Egypt, the Holy Land and Europe.

The accompanying picture was taken by Mr. L. A. Meyran, of Pittsburgh, who with Mrs. Meyran, Mr. Harosee, Superintendent and Mrs. Evemeyer were guests at the Prugh estate near San Gabriel at a delightful farewell luncheon several days previous and constituted a party that accompanied the family to the good ship, the "President Garfield" to wish Mr. Prugh bon voyage.

The Prugh household at San Gabriel is highly charged with Reformed sentiment. The name Prugh has a tender and significant meaning to those who know the Reformed Church. The sainted Dr. Peter Prugh—well-known pioneer in Ohio Synod as a young man at Xenia, Ohio, including Beaver returned years after to visit the old place when the Evemeyers had just entered the work there as bride and groom. He was for years a member of the Board of Home Missions and its first vice-president. Dr. Prugh was later in charge of the Butler Orphans' Home for many years. His daughter, Mrs. Grace Sands Prugh and faithful house-keeper, Miss Katie Giller, will be remembered by many. Dr. John Prugh, son of Dr. Peter Prugh and brother of the present family in San Gabriel, was a leader of distinction in our denomination and long time pastor of Grace Church, Pittsburgh, erstwhile pastor of the Meyrans. The Rev. D. H. Harnish, pastor at Butler, Pa., well-known throughout Pittsburgh Synod, is also of this family and now resides at the San Gabriel home. Mrs. Harnish has been active in W. M. S. circles of the East and now presides over her brother's home with never failing charm and hospitality.

Though the Prughs took up residence in California before the present day pro-

gram of the Reformed Church in Los Angeles, and thus became identified elsewhere, yet they have manifested a loyalty and interest that is worthy of the family faith which nurtured them. Two of the ladies are contributing members of the W. M. S., First Church, Los Angeles, the Rev. Mr. Harnish preaches occasionally at the growing Mission, while Mr. Prugh has greatly encouraged the First Church in their struggle for a lot by his financial help. As a business man and one who knows the Reformed Church, he believes in the denomination forging ahead where the world is in the making.

Several years ago when the Japanese Mission of Los Angeles was under repair, Mr. Prugh took time from his busy life to be a counsellor and was also benefactor to this work. The long list of Mr. Prugh's benefactions though untabulated to the passing eye, have surely registered in his lovable personality. Many have caught the real meaning of stewardship in observing his life. To be successful in



MR. WILLIAM S. PRUGH. ON BOARD  
S. S. PRESIDENT GARFIELD



gaining and intelligent in giving is the highest attainment in life. This characterizes this honored son of the Reformed faith.

In return for the help and cheer he has

contributed to many, may Mr. Prugh's holiday be replete with joyous experiences he so much deserves, and may he be returned in safety and health to his family and friends. FLORENCE EYEMEYER.

### FROM A CHURCH BULLETIN

St. John's Reformed Church, of Lansdale, Penna., of which the Rev. Alfred Nevin Sayres is the pastor, publishes a bulletin, entitled "*St. John's Herald*," in which one may always find much of interest. We were particularly interested recently, however, in looking over a copy to find the following, which sets forth the work of the Board of Home Missions in a very concise way:

#### *The Institutions of Our Church*

##### No. 1

(Note:—This is the first of a series of informational paragraphs on the various agencies of our denomination).

*The Board of Home Missions* is the first of our Reformed Church agencies to be described in these weekly talks, as we have just had our annual Home Mission Day service. This Board dates its beginnings to the year 1826 when it was organized in Frederick, Md. Its task at that time was the establishment and support of new and struggling congregations. In the hundred years of its history that function has not changed, but has been greatly developed and diversified. At that time the churches were German and English. To these we have now added five languages—Hungarian, Bohemian,

Japanese, Jewish and Indian. A Church-building Fund Department carries on the special work of securing \$500 and \$1000 building funds to be loaned to mission churches at low interest rates, and 1000 such funds have been established by individuals or societies. Our Board's work extends from the Atlantic to the Pacific, and from Carolina in the South to parts of Canada in the North. In addition to the general work of church-promotion the Board directs and fosters the work of evangelism throughout the Church, several of the Synods having officially designated evangelists; Social Service, aiming at the application of the gospel to the social, economic, industrial, political and international relations of life; rural community life through the study and encouragement of the country and village churches; and, in co-operation with the Foreign Board, the work of Missionary Education through the Summer Missionary conference, Mission Study courses and illustrated lectures and the *OUTLOOK OF MISSIONS*. In all this work our Board is allied with the Home Missions Council of the Churches of Christ in America and shares with the other communions the lofty and challenging task of making America Christian.

### OBSERVATIONS OF THE TREASURER

*J. S. Wise*

ONE of the greatest obstacles that we, the officers of the Home Mission Board, have to overcome, is locked up in one word—"generalities." Men speak in general terms of our successes and of our short-comings. Very often, their generalities show much lack of knowledge. Particularly so, when they assume a critical attitude. Not long ago, while crossing the East River at New York City, as we attempted to enter the dock, our ferry boat was impeded with large cakes of

ice. Of course, the boat was successfully docked, but not until much energy was expended and after a great deal of noise due to the grinding, crushing ice. Several times it looked as if the boat would be unable to afford a safe landing of the passengers, but in spite of the icy hindrance, the power of the boat won out. This situation occurred all day long and then the next day and the next after that, so long as the ice lasted. I thought, how typical of the icy

generalities indulged in by many of the critics! Each block of ice appeared to be putting forth every effort in its power to impede the progress of the boat, but the boat won! Not, however, without suffering many dents in its bottom. In the glorious sunshine of the summer, the boats do not have to overcome these obstacles; but when winter comes, and the atmosphere is cold, then the opposition begins.

Is not this true concerning all the great and forward-looking work of the Church? When the people are in the summer-time of their religious experience, glowing with warmth and zeal, then sailing is smooth; but when they become cold and indifferent, the trouble begins. Unlike the cakes of ice, however, the opposition to a successful landing is not so open and above board. It indulges in generalities, accuses leaders of incompetency, inefficiency and quite often, extravagance. I have before me a letter from a gentleman who signs himself "Faithfully." He has a scheme—presumably a good one. He says he wants no notoriety, but if we will accept his scheme, he will expect in return, a certain percentage of income during his life time as well as that of his wife. He also says that his scheme will save many thousands of dollars in the years to come and that by using his idea, it will give us far more efficient service. All this looks very good. He claims to be an efficiency engineer. Perhaps he is. He claims his idea is original with him. I doubt it, for the very idea which his letter implies, we have been considering for a number of years, but have so far found it not feasible. He spoils his letter, however, in the opening paragraph, because he deals in generalities. Let me quote the first paragraph: "The stupidity and inefficiency of the Church, **THE MOST GLORIOUS THING IN ALL THE EARTH**, are deplorable. The Church is too stupid to do what it ought to do in a business way, and it is too cowardly to do what it should do in a moral way. The Church is too stupid to do what Big Business is doing, although by so doing it could save thousands of dollars each year. . . . . It needs a man of the business world to show the way. I style myself an efficiency engineer."

The writer of this paragraph is simply repeating a lot of "stuff" that I hear from time to time and which must be classed as a generality. It is easy to place all the stupidity at the door of the Church and claim all the efficiency for so-called big business.

At the present time I do not know of anything more stupid on the part of business than that which we have just gone through in connection with the Anthracite Coal Strike. How stupid! I doubt whether the Church in all of its history did a more stupid thing than that. Over a billion of dollars lost to the workmen and operators, untold suffering to millions of people, incalculable losses to other business interests dependent upon this industry, and all for what? Apparently, each interest concerned has lost, and no one has gained. Ultimately, the innocent public will pay the bill.

Was there ever a greater illustration of stupidity among nations than that which we have just passed through? In 1914 the world was at peace, before the end of the year devastation and ruin stared it in the face. All of it due to the stupidity of men and nations who thought they were highly efficient!

This thing of criticizing great enterprises, by the use of generalities, has caused untold harm, no matter whether it comes from efficiency engineers or experts of whatever grade. It is deplorable. It helps no one but injures many. How I regret the effect that this dealing in generalities has upon the Missionary enterprises, Forward Movements and the educational programs of our Churches. Every one of us who has taken trouble to ascertain the facts, knows that the so-called collapse of the Inter-Church World Movement had nothing to do with our own Forward Movement except as an advertising agency; but men dealt in generalities and would not learn the truth. This has lost to the Home Mission Board, the Foreign Mission Board, our Educational institutions and the Board of Ministerial Relief, thousands and thousands of dollars. Other generalities have likewise contributed to the losses. I need not enumerate them here. They are pretty generally known.

Now a few words as to the business



management of the Board of Home Missions. I am most familiar with that and have figures at hand. They all express rigid economy and careful business management. For instance, for the Executive Department last year we have expended \$16,200.00 out of a budget of \$18,600.00. The Church-building Department expended \$20,600.00 out of a budget of \$30,000.00. The Department of the East expended \$64,600.00 out of a budget of \$74,500.00. The Department of the West expended, \$40,500.00 out of a budget of \$54,500.00. The Department of the Pacific Coast expended \$13,700.00 out of a budget of \$17,600.00. The Immigrant Department expended \$68,700.00 out of a budget of \$72,500.00. The German-English Department expended \$42,000.00 out of a budget of \$75,000.00. The Educational Department expended \$9,700.00 from its budget of \$11,500.00, Evangelism, \$4,800 out of a budget of \$7,300. The Social Service and Rural Work Department expended \$10,800.00 out of a budget of \$10,500.00. For Special Appropriations we expended \$10,500.00 out of a budget of \$17,000.00. Because the Church failed to pay the apportionment in regular monthly payments, the Board was put to the expense of \$11,820.00 for interest on borrowed money. From these figures it is observable that the business of

the Board was conducted economically and efficiently. Had the Church paid the full budget, we might have accepted a few challenges for service that we had to deny. In order to keep within the budget there was considerable sacrificing on the part of all concerned, from the highest to the lowest—from the officers down to every Home Missionary in the field! But that is another story. I am simply mentioning these figures now to show that charges made in general terms are usually based upon want of knowledge of the true facts.

Now a word as to giving. I have before me a statement based upon actual figures showing the contributions of five Protestant denominations—three branches of the Presbyterian and two branches of the Reformed. In every item given, our Reformed Church in the United States stands lowest in giving. For instance, in the contributions of the Churches, the other four all give more than \$30.00 per capita while our Reformed Church gives not quite \$19.00 per capita and I am bold enough to claim that the Boards of our denomination, at the end of the year have more to show for every dollar expended than any one of the other four. I mean in temporal things. I hope in spiritual things, as well, and pray that this hope may not be a generality.

## LITERATURE

The Board of Home Missions has on hand a number of leaflets which should be distributed among Pastors and people of the Reformed Church. We shall be very glad to send single copies or a number of copies, until the supply is exhausted, of the following:

GLIMPSES OF HUNGARIAN LIFE—by Charles E. Schaeffer.

THE CONSERVATION OF OUR RELIGIOUS RESOURCES IN THE UNITED STATES—by Charles E. Schaeffer.

WHY EVANGELISM?—by Charles E. Schaeffer.

THE CALL OF GOD FOR THIS HOUR—by Charles E. Schaeffer.

LAYMEN AND THE CHURCH—by Charles L. Goodell.

WE ARE BUILDERS—A PAGEANT—by Carrie M. Kerschner.

THE MEANING OF INTERCESSION—by Henry W. Frost.

THE NON-RESIDENT MEMBER PROBLEM—by Frederick A. Agar.

WHY JOIN THE CHURCH?—by Charles E. Jefferson.

WHAT IS IT TO BE A CHRISTIAN?—by Bishop Edwin H. Hughes.

THE PLACE OF PRAYER IN GOD'S PLAN OF CONQUEST.

FORWARD MOVEMENT PRAYER CARD.

SUGGESTIONS FOR CONGREGATIONAL EVANGELISM.

FORWARD MOVEMENT PRAYERS FOR THE FAMILY ALTAR.

ANOTHER STORY OF OUR CHURCH-BUILDING FUNDS—by A. C. Whitmer.

OUR FIRST FIVE HUNDRED CHURCH BUILDING FUND.

A MANUAL OF CHURCH PLANS.

PROGRESSIVE SUGGESTIONS FOR PLANNING CHURCH BUILDINGS.

SOCIAL WORK IN THE CHURCHES—by Arthur E. Holt.

RURAL CHURCHES SURVEY BULLETIN.

A SOCIAL LITANY.

THREE STATEMENTS OF SOCIAL FAITH.

THE PROBLEM OF RECREATION.

THE CHURCH AND THE SOCIAL ORDER—by Edward W. Evans.

WHAT IS THE SOCIAL GOSPEL?—by Philip Vollmer.

THE SOUL OF THE RURAL COMMUNITY—by Paul D. Yoder.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### WHY PRISONS?

SOME time since, *The World Tomorrow* devoted an issue to a discussion of the above question by expert men and women who have to do with prisoners and problems involved. The following are striking statements taken from the discussion:

*George W. Kirchway, head of the Department of Criminology at the New School of Social Work, New York, and director of the Penal Reform Society of Pennsylvania,* says we send folks to prison "because we haven't the nerve to hang them." A hundred years ago practically every criminal offense was punished by death, but today we are finding it increasingly difficult to bring ourselves to the point of executing the worst of malefactors. Hence there isn't anything else to do but shut them up in prison. "Prison life is many times more cruel than a swift death, but it is certainly much easier on the sensitive feelings of the community, which doesn't know and which carefully guards itself from knowing what prison life is like. If the prison could be dramatized, as the gallows and the electric chair have been, it would soon share the fate of those other symbols of inhuman (or, shall we say, of too-human) cruelty. It is safe to say that if the prison did not exist, no modern community would be fiendish enough to invent it." According to this noted authority, it is only through the scientific study of the criminal and of the mental and social factors of which he is the shameful product, that we may hope to make headway against the sentiment of retribution that is so unprofitable and at the same time so discreditable to our common humanity.

*Harry Elmer Barnes, professor of Historical Sociology at Smith College, Northampton, Mass.,* says the present prison system would put the most severe strains upon even a thoroughly normal

person, but that its savagery actually operates in most cases upon those who are physically or mentally abnormal upon commitment. The results of these abnormalities, and the cruel abuses to which the victims are subject under the present prison system, are various types of nervous explosions, sex perversions and general physical and moral disintegration. The prison system, he says, has a most deplorable effect also upon the prison officials; but the most serious and disastrous aspects of the modern prison cruelty are not those which affect the prisoners or the prison officials, but rather the results of this system upon the public mind. The prison supplies the machinery for collective vengeance through which the individual gets a vicarious satisfaction and experiences a sense of satisfaction for the wrongs, real or alleged, that are brought upon society by the convict. Relatively few individuals would personally find themselves able to carry out, or admit they were subject to, such cruel impulses as are expressed in prison punishment. That is the tragedy of the system that the average citizen supports and to a surprising degree still demands.

*Kate Richards O'Hare, lecturer, author and director of Publicity for the Union Made Garment Manufacturers' Association and the United Garment Workers of America,* says reliable statistics dealing with crime and criminals are almost non-existent, and we do not know how many people really are engaged in breaking the law and punishing the law-breakers; but we do know that peaceful law-abiding citizens are staggering under a constantly increasing burden of taxation required to pay the money costs of our vain attempts to control and reduce crime by the administration of punishment. Quoting William B. Joyce, president of the National Surety Company of New York, she says: "It is



worth repeating that the great bulk of moneys collected by means of taxation is not devoted, as popularly supposed, to the maintenance of armies and navies. The average annual expenditure in this single country alone devoted to the attempt to prevent crime and the prosecution of law-breakers would twice rebuild all the fleets of the world and pay the current expenses of any three governments." Whether this statement is correct or only approximately so, we all know that we are spending far more to punish "bad" people than we are to educate "good" people. The writer was a "political prisoner" herself, convicted under wartime legislation, and served fourteen months as a Federal prisoner "let" by contract to the Missouri State Penitentiary at Jefferson City. She says the taxpayers provide funds to build enormously expensive prison plants, and these plants provide facilities where prison labor contractors may profitably exploit convict labor. The writer worked in the prison garment factory, and actually earned about six dollars per day. The taxpayers paid for her maintenance, she was paid fifty cents per month for her labor, the contractor paid the state about fifty cents a day for it, and all the difference between six dollars per day and fifty cents per day was the profits of the prison labor contractor and the corrupt politicians. During the last few years the whole work garment industry has been demoralized by the tax-subsidized competition of prison labor contractors. But the heaviest burden of convict labor falls back upon society — an accumulating burden of disease and vice and crime.

*Miriam Van Waters, Referee of the Juvenile Court, Los Angeles*, says that since 1898, the date of the founding of the first Juvenile Court, there has been in this country an organized effort to understand the young offender and to "cure" him. In consequence, about 200,000 boys and girls under the age of seventeen are annually placed on probation by the Juvenile Courts of this country. Approximately 85 per cent. of these do not repeat their offenses. This means that by far the greatest number of these youthful offenders are returned to normal social

intercourse in the community without stigma and the brand of criminalism. Contrary to the general opinion delinquency is not increasing among children. It is true that the age of offenders is far lower today than formerly. In California prisons the average of male offenders has dropped from thirty-six years in 1914 to about twenty-two in 1924. Statistics are hard to secure, but the writer thinks the situation in California is true in other parts of the country. From early times thinkers have tried to account for delinquency. The writer challenges us with the fact that a new social force is being introduced which no one knows much about. The great bloodless revolution in social life is being staged. No one is guiding it. In countless families, old discredited forms are dissolving; youth is forcing new definitions, but it is a mistake to think that youth has conscious control in this process. Youth probably is unaware that it has any social function, while adults in certain families and groups have become "spiritually bankrupt" and are no longer able resolutely to control young people. This situation causes untold suffering to the young. When simple social usages collapse whole rhythms of life are broken up. Old taboos fail, youth bewildered and unchecked has too much time and too much opportunity. But the youthful delinquent is not in conscious revolt. He is trying desperately, in spite of handicaps, to achieve the goals of modern "success." He wants the things that are glorified today — swift transportation, cheap excitement, easy success, transitory thrills and freedom from responsibility. The result is monstrous—but it is sheer imitation of what he conceives everyone is after, strengthened in this belief of what is desirable, by the press, and the general opinion. The girl delinquent is enslaved to "fashion" and tradition. She desires above all things to be like everybody else. "If virtue were to become a fashion, elaborately praised, featured, photographed, exalted and interviewed—the girl delinquent would preserve her virginity, as she now preserves her figure, and no amount of fasting would be too much." The writer's position is that *the community in a very real sense has the*

*amount and character of juvenile delinquency that it merits.* "Young people before the court are usually imitators. They are conscious that large groups of adults do these things and secretly admire those who 'get away with it.' The young person lacks the knowledge to conceal. He is not hypocritical . . . he has no discretion. 'In order to attain discretion one must have destroyed innocence,' wrote Morley. Hence the juvenile delinquent has no defenses. He is appalled when, like Judas, the hotel proprietor, dance hall keeper, unfaithful father and mother, jolly adult friend, or other co-respondent appears against him in court. In that moment is born his 'crust'; he becomes hardened, tough, a dangerous fellow." The treatment of the young delinquent must be based on sincerity. Interest must center on the individual delinquent who is the product of our current social order. To remake him—or her—we must use the tools of knowledge, rather than force. "We must answer the question: do we want the delinquent to adjust to these families with their lack of love, faith and virility; to these city streets, with their sordid appeal to enervating sensationalism; to this industry that speedily destroys skill, initiative and creative force; to these churches that deaden the spirit and make no appeal beyond respectability and self-interest; to this community that is indifferent to healthy childhood and kindly human relationships; or do we want to conserve the energy of youth so that we may reach more wholesome definitions of life? . . . Treatment that is merely repressive, coercive, or vindictive will surely fail. The modern method of correctional education aims at sound health, the development of self confidence, new skills, better social relationships, an enriched personality, and the establishment of a guiding line that restores the dignity and integrity of the human spirit."

*Winthrop D. Lane, journalist and author, who has made a special study of penal affairs, writes on some things already done in place of prisons in the United States. The cell block, the characteristic feature of prisons as they have*

been built, is going—it is not an abode for human beings, but fitted for the confinement of wild animals. Prisons will become less and less the vindictive and oppressive places they have been and forces are now at work shaping them to a better mould—"hospital-schools for the reclamation of thwarted personalities and the rebuilding of wasted lives." A new impulse is at work in prison architecture shaping the buildings for the purposes they should serve. The writer describes some of these modern prisons. There are no walls around some of them and hundreds of men have been living there for several years and only a comparatively few successful escapes have been made. Life in these prisons is freer than in the prisons of the old style, not so repressive, and the surroundings are more wholesome and natural—more constructive and regenerative. In the coming prisons different kinds of law-breakers will receive different kinds of treatment. Adults nearly normal in their traits and mental constitution will be sent to a farm or industrial institution, youthful offenders of substantially normal mentality and outlook will be sent to an institution that gives vocational training, "defective delinquents," persons below normal intelligence, will be sent to a separate institution, similar to our present schools for the feebleminded. There will be a hospital for the insane among offenders. The purpose of treatment should be the removal of the causes of misconduct and not punishment. This in general is the institutional program of students of criminology today and steps have been taken in that direction. Some effective treatment outside of prisons has been given and the writer asks doubters to read the books of Dr. Healy who has demonstrated in his work with the Juvenile Psychopathic Institute in Chicago and with the Judge Baker Foundation in Boston that beginning careers of misconduct can be made to yield to the skill of the physician in mental hygiene. It is with respect to children and young people that the greatest hope of remedial treatment lies for here has the most substantial progress been made.



*Herman M. Adler, M.D., State Criminologist, Department of Public Welfare, Ill.,* says: "The prisons at present offer a situation similar to that presented by the institutions for the mentally ill one hundred years ago. In the past century the institutions for the insane have undergone a radical change. They have been converted from repressive asylums where handcuffs, padded cells and straight-jackets were the rule, to hospitals where intelligent treatment is applied. There is probably no more dangerous individual than the homicidal paranoiac, but this type of individual is now safely cared for in the hospitals for the insane. Arbitrary discipline and 'punishment' are no longer resorted to in dealing with the insane. When it is recognized likewise that in dealing with criminals we do not possess a sovereign remedy and that punishment in itself has no special virtue a new era will have dawned in the field of criminology. Lay and 'common sense' methods will give way to purposeful and individual treatment according to the individual needs of the prisoner. Whenever an individual regains a proper degree of responsibility and self-control he will be returned to the community, but if his disability will not yield to treatment he will be detained in the institution according to the needs of his individual case. The blind goddess may then continue impartially to adjust the balance, but she will no longer weight the pans in childlike simplicity."

In this issue of *The World Tomorrow* Jessie F. Binford, director of the Juvenile Protective Association of Chicago, refers to two books, and says, "If only enough persons would read them both, America and England would see a new era not only in reformatory institutions but in preventing delinquency and crime altogether." She refers to "Reformatory Reform," written by Isaac G. Briggs, a story of his own life as a boy; and "Youth in Conflict," by Miriam Van Waters, the author of one of the articles above mentioned. We haven't read "Reformatory Reform" but we have read "Youth in Conflict" and are in full agreement with all the splendid things that have been said of it. It reads like a novel and is wonderfully illuminating. The reviewer well says Dr. Van Waters has genius if genius means the ability to put one's self in another's place, and that she makes us understand how we happen to have so many offenders to reform and how fundamentally inadequate our usual reformatory methods are. It is a book for parents and teachers as well as for others who have to do with the young. "It will leave all adults more conscious of how much they are contributing to the delinquency of youth." It is published at the popular price of \$1.00, paper covered, as well as in cloth for \$1.50, by The Republic Publishing Company. *We have a copy that we have been circulating and shall be glad to send it to anyone for perusal.*

RECREATION AND THE CHURCH

In the January OUTLOOK OF MISSIONS we called attention to an address by Rev. Ashby Jones, of Atlanta, Ga., on "Recreation and the Church," delivered at the Recreation Congress in Asheville and printed in *The Playground* recently. We

are informed that reprints of this address have been made as National Bulletin No. 199, copies of which can be secured by addressing Playground and Recreation Association of America, 315 Fourth Avenue, New York City.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of January

	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$9,658.52	\$8,290.58	\$17,949.10	\$11,699.77	\$257.03	\$11,956.80	.....	\$5,992.30
Ohio .....	5,694.31	1,046.55	6,750.86	7,588.78	1,397.35	8,986.13	\$2,235.27	.....
Northwest .....	222.77	27.00	249.77	559.37	32.00	591.37	341.60	.....
Pittsburgh .....	1,700.00	2,509.00	4,209.00	3,319.36	5,378.50	8,697.86	4,488.86	.....
Potomac .....	4,266.99	1,208.00	5,474.99	2,773.32	954.87	3,728.19	.....	1,746.80
German of East..	576.00	41.00	617.00	1,082.25	15.00	1,097.25	480.25	.....
Mid-West .....	1,326.28	440.00	1,766.28	1,647.32	29.00	1,676.32	.....	89.96
W. M. S. G. S. ....	.....	4,939.62	4,939.62	.....	5,151.85	5,151.85	212.23	.....
Miscellaneous .....	.....	.....	.....	.....	148.00	148.00	148.00	.....
Annuity Bonds .....	.....	510.00	510.00	.....	1,000.00	1,000.00	490.00	.....
Bequests .....	.....	.....	.....	.....	600.00	600.00	600.00	.....
Totals .....	\$23,444.87	\$19,011.75	\$42,466.62	\$23,670.17	\$14,963.60	\$43,633.77	\$8,996.21	\$7,829.06
					Net Increase.....	\$1,167.15		



SENDAI SUNDAY SCHOOL RALLY HELD IN NEW MIDDLE SCHOOL BUILDING OF NORTH JAPAN COLLEGE, NOVEMBER 1, 1925

### HOW YOUR GIFTS HELP AT YOCHOW

I WISH to take this opportunity of thanking all the kind friends in the home church for the boxes of soap, handkerchiefs, towels, pencils, tablets, hairpins, etc., sent to Miss Helen Ammerman for use in our women's evangelistic work. Over 100 pieces of soap and almost as many kerchiefs, besides hairpins and other miscellaneous articles, were given out to the women at Christmas time. Because of the famine throughout our district this year the gifts were especially appreciated.

The sending of these gifts makes it possible for us to give to each woman directly connected with our work a little remembrance at Christmas time. Otherwise we would not be able to distribute so widely among our needy friends. We would greatly appreciate receiving some such gifts for next year's work.

May I further request for use, not only in our school sewing room but for Ladies' Aid work room, a few fine crochet hooks and more colored crochet cottons for towel and wash cloth edges? These are sold to foreigners and Chinese, and net us a nice little sum which goes into a fund toward the building of a home for the mothers, with children, attending our boarding school. I wish you could take a peep into our two sewing rooms and see the many pretty wash rags you have sent us with the pretty crocheted edges made by our women. We prefer them without edges as it gives us work for the women.

Ever coveting your prayers in our behalf,

Faithfully yours,

Yochow City, China.

MILDRED BAILEY.



# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## THE PLACE OF THE PASTOR IN THE WORK OF MISSIONS

THE living link between the needs abroad and the base of supply at home is the man of God who is set for the defense of the Gospel, and who is responsible for its proclamation unto the ends of the earth. Experience has taught us that the people very rarely go beyond their pastor in zeal and activity, in knowledge and liberality, so far as it concerns the work of Missions. The pastor must lead his flock into a living Christian experience; he must unfold the missionary program; he must tell them what is going on in the foreign field. That he may be able to do so, he must have a new vision of the Christ, and keep that vision before him until the imprint is fixed on his inmost soul. And then he can get the people to see the same vision as he sees it, and they in turn will give it to the world.

One of the current pet phrases is that "the pastor holds the key to the situation." That may be true, and in many instances it is true. Every one who has had any experience in soliciting funds for Missions knows full well that the best way to secure such gifts is with the co-operation of the pastor. In hundreds of cases it is impossible to get results in any other way. The story is told of a wealthy manufacturer who had a sign hanging on the wall over his desk with these words: "I neither lend nor give away any money." One day his pastor came into the office, walked over to the desk, and turned the sign around with its face toward the wall. The manufacturer swung around in his desk chair and said, "Dominie, you are the only man who ever had the 'nerve' to do that sort of thing and get away with it." This was a striking tribute to the tact, courage and efficiency of that pastor. It also implies a fearful responsibility lest any of us fail to call forth such tributes from our church members when we point out to

them the path of duty, which is always the path of safety.

The pastor, in the best sense of the word, is a *Propagandist*. He is in a position to find the recruits for the Ministry and to exert an influence with his parishioners in favor of giving the Gospel to the world. Samuel Morly said: "He who does the work is not so productively employed as he who multiplies the doers." One of the sweetest joys that can come to a pastor is the thought that he has been instrumental in leading young men and women to engage in the work of building up the Kingdom of God in the hearts of men. Dr. John R. Mott defines the work of a pastor by declaring that "he is as much under obligation to raise up a ministry for the next generation as he is to raise up a church membership for the next generation." Seldom do we hear pastors preaching sermons on the claims of the Ministry. Neither do they talk about this important subject in the homes as they should in order to impress parents with their solemn duty to consecrate their children to missionary endeavor. At a conference of 300 theological students held some years ago, 150 of them had been influenced to enter the Christian Ministry by the personal work of pastors. We can, therefore, accept it as a fact that "there is one key to the supply of students for the ministry, and that is the ministry itself."

The pastor is an *Educator*. If he is not, he ought to be. He must acquaint the people with the missionary literature even though they may not always be willing readers. A shepherd cannot make the sheep eat, but it is his duty to lead them into the green pastures and beside the still waters. Every Christian should be made intelligent concerning Missions — the greatest work of the church. "Ophthalmia among officials," it is said, is one of

the earliest obstacles the pastor has to contend with. Such men suffer from a defective vision. One way to correct this defect is by offering church officials a missionary magazine, such as the *OUTLOOK OF MISSIONS*. Unfortunately, too few of our elders and deacons take it, and, therefore, they do not know, and not knowing they do not care. Church members should also be encouraged to attend the Summer Missionary Conferences. From the pulpit and by pastoral visitation a pastor can spread a great deal of missionary information. Let no pastor be afraid to talk Missions in public or in private. The work of Missions is like the Word of God, it will defend itself when it is made known among the people. Missions require the eloquence of facts, not theories. Maps, charts and pictures are great helps in driving home to the heart the wonderful works of God. While sermons on Missions are valuable, yet a pastor will accomplish more permanent results by weaving interesting missionary facts into every address and conversation. A serious mistake has been made by coupling the offering for Missions with the presentation of Missions. Hudson Taylor, Founder of the China Inland Mission, would not allow the offering to be taken at the service when he was presenting the cause of Missions. He had a profound conviction that the people would listen with greater interest, and contribute more liberally, if the opportunity were given them at a subsequent service.

The pastor is an *Inspirer*. Zeal for missionary work is the thermometer of the religious life of a church. How can this zeal be kindled? To a very large extent, only through the pastor. "The weak spot of Missions," says Dr. Theodore T. Munger, "is not in the field . . . nor in the administration of the Board, nor in the pews, but in the pulpit." Prof. Christlieb asks, "Whence the great difference of interest in Missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter." The church shows greatest signs of progress when the pastors put forth their whole strength in the effort to extend her sway. It is not a question

of parish, but of person. Wherever you find a pastor all aglow with missionary zeal and devotion there you will find an earnest, growing missionary church. I know of no other way to get the ear of the church except through the pastor. He has direct and influential access to all his members. It will not require many months for an enthusiastic pastor to kindle the missionary fires in a lukewarm congregation. Dr. R. P. Mackay, of Canada, has well said: "Whatever the Lord Jesus wants the people to know and believe the pastor ought to know and believe . . . Whatever the Lord wants the people to do, the pastor ought to do." "He must preach what he believes and must practice what he preaches or he will work without power deeply to move the people. It is this note of reality which makes one's life and words truly communicative."

The pastor is a *Witness*. He who would be a true minister of Christ must relate himself to the world-program of Jesus. This should be the controlling thought and passion of his ministry. He must bear witness to the whole Gospel for the whole world. His task is to induce his members to share with him the vision and service of their Lord and Master. It is a world-vision and a world-service for the church. Jesus defines the sphere of our labors, "The world is the field." "Ye shall be my witnesses unto the uttermost parts of the earth." A loyal servant of Christ will show to his people that the missionary impulse and the missionary enterprise grow out of the heart of the Gospel. He must so preach the Gospel that every man who hears him will feel the world outreach as an essential part of that message. He will so interpret his witness-bearing for Jesus that every man will realize his vital obligations to the local church and its parish and to the Church of the world and its task. For the pastor who is thus related to the Gospel and to the world, the distinctions between the various Mission fields will disappear. And the members will come to see their relation to one mighty task and know that they are partners in the work of the Kingdom and are helping to



fulfil God's great plan for the whole human race.

The pastor is a *World Leader*. There is a personal element in the pastor's relation here that I must mention. It is this: Every pastor needs to face the question whether he himself ought to be a foreign missionary. Dr. William Newton Clarke says: "Some ministers of Christ ought to be laborers abroad, and, of course, one who ought to be there ought not to be a pastor at home. One whose rightful field of labor is at home needs to know the fact and to know it on sufficient grounds. . . . Many a pastor has no freedom in dealing with the cause of Foreign Missions, from a secret fear lest if the truth were known he ought to be a missionary himself. Some pastors secretly know that they have never done justice to the question, and therefore avoid the subject when they can. Every young man who is entering the ministry

should fairly meet the question of his duty to enter the missionary work and settle it honestly in the sight of God. Only thus can a man be as conscientious in staying at home for his work as he would be in going abroad under the sense of a divine call."

Who is *sufficient* for these things? God only can answer this question. He has given it through His servant Paul when He told him: "My grace is sufficient for thee and my strength is made perfect in weakness." The work of the pastor is carried on "not by might, nor by power, but by my spirit, saith the Lord." The great missionary advances of the present day will be no exceptions in this respect. Men strive in vain to bring them about in other ways. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain."

## GIVE YE THEM TO EAT

*Miss A. Katherine Zierdt*

IT was a time of famine in the Province of Hunan, China. The missionaries, in reply to an appeal to the Church in the States, had received funds to carry on relief work. In addition to the work entailed by the distribution of relief from this source, the missionaries were asked to assume the responsibility of distributing relief for the Red Cross and other relief agencies. Relief depots were established in the cities and surrounding towns, but in spite of this refugees abandoned their desolate homes and barren fields in the country and poured into the city of Shenchow. No missionary could put foot outside of the wall surrounding his home, and sometimes that was invaded, without being accosted by one or more of these refugees—objects of abject misery and despair—pleading for food, clothing, work, medicine, and sometimes for boards to make a coffin for one of the family who had succumbed.

Most of the refugees had traveled many weary miles, had existed on roots and leaves found along the way, and having reached the city were crowded

in temples, which gave them some shelter, but no warmth. Empty coffins, stored by their owners in the temples awaiting a time of need—a common practice—were partially filled with straw and slept in; this act did not adversely affect the mind of the occupant. On the contrary, he would gladly have ceased his unhappy struggle for existence were the coffin really his, with all it represented of capital invested by descendants as proof of their filial devotion during the owner's life, an elaborate and expensive funeral at his death and worship continued as long as his line of posterity endured.

The overcrowded temples were hotbeds of disease. All the inmates suffered more or less from diseases of malnutrition, which rendered them easy prey to communicable and other diseases. No concern was manifested over a few cases of small pox in their midst. Almost every form and variety of Oriental disease seemed to be represented in the patients who filled the beds in Abounding Grace Hospital.

The plan of relief followed was the giving of work to the able-bodied, for

which a bowl of uncooked rice and a few cents were paid at the close of each day, thus guaranteeing each individual's food supply for a day, regardless of the soaring price of rice. The greatest number employed by our mission in any one day was one thousand and fifty. The work was chiefly excavating, carrying the stones and earth, and building roads. In the Spring of the year rice for planting was given to the farmers, who agreed to return the amount received from their first harvest. This agreement, except in a few isolated instances, was fulfilled.

Chapel service was held each morning, but the numbers were so great who had never attended Christian worship, and their physical needs were uppermost in their minds, it was discouraging work for the leaders. Morning worship was continued, however, while the work of relief lasted, beside the regular Sunday services. Food and wages for two days were given on Saturday night with Sunday for rest, a custom they soon learned to appreciate, even though its meaning was not fully understood.

### A MEMORABLE CONFERENCE

**N**EAR Yokohama there is a charming little sea-side place called Kama-kura, a place visited by most tourists that come to Japan. It is a historic spot, and there also stands the statue of the Great Buddha, one of the art wonders of the world. There in a quiet inn there met in December for two days a group of fifty of Japan's Christian leaders, together with Dr. John R. Mott, for united thought and prayer concerning the world's gravest problems, including of course Japan's own problems. The group was about half Japanese and half missionary, but the chairman was a Japanese bishop, and the center of gravity was on the side of the able and tried and true Japanese leaders.

The problems of the Christian movement in Japan occupied much attention, but they were considered with an international, rather than a national background. Such matters as the necessity of the more speedy evangelization of Japan, not only for her own sake, but the Orient's sake and the world's sake; the great urgency of the application of Christianity to the solution of Japan's disquieting social problems; the future mission of the missionary; the imperativeness of taking fuller advantage of the present extraordinary opportunity confronting Christian education in Japan, were seriously faced. But more heavily than anything else weighed a deep anxiety concerning race discrimination and continued preparation for war.

From the consideration of these problems Dr. Mott easily and naturally led the thoughts of the conference to the

vision of a *world conference* of a comparatively small group of Christian leaders from all lands, without any distinction of nation or race, or of missionary and non-missionary countries—just a gathering of about three or four hundred of the world's most virile Christians to face together the world's great problems; to counsel and to pray together concerning their solution; and to foster a new consciousness of unity among the Christians of the world as over against the ominous forces of evil and degradation so rampant in every land. As the vision of such a conference broke in upon us it startled us. There suddenly dawned upon us the possibility of a new and greater era in Christian history. There was some surprised expression of feeling, and then the question of a suitable place was raised. Jerusalem seemed most fitting. The time 1927 or 1928. Of course the same question will be discussed in the other lands.

In response to Dr. Mott's question: "What problems confront you on which you would like to have the guidance and prayers of other parts of the world?" there were numerous answers, but none struck home more than that of the Rev. K. Ibuka, D.D. Dr. Ibuka, for thirty years president of the Presbyterian Christian College in Tokyo, a veteran leader, a Christian of the highest type, a man of unflinching courtesy and sweet reasonableness, said with never-to-be forgotten solemnity: "The most important problem that I would like to have brought before such a conference is the race problem. The racial problem is at the bottom of nearly all international





CONFERENCE OF CHRISTIAN LEADERS OF JAPAN. HELD AT KAMAKURA,  
DECEMBER 21-23, 1925

problems. The white race has taken too much. The churches of the West have not thought of this matter enough." Before the holding of the conference there is to be extensive preparation in order to awaken interest in every land, and after it is over, every endeavor is to be made, through the returned delegates, to bring its messages and its spirit to Christian people everywhere.

The greatness and the difficulty of the tasks that engaged the attention of the conference during the two days often appeared so stupendous as to be depressing. Especially the first night when leaders were called upon to state the situation of the various phases of the work in Japan, every one experienced a

sense of overpowering solemnity. And yet there ran through the conference a clear note of faith and hope and high resolve. It was felt that in spite of all difficulties, now is the day of opportunity. At the close Dr. Mott said: "These have been the most precious days I have ever spent in Japan. There has been borne in upon me the conviction of limitless opportunities, and of more urgency, and more danger if we fail, than ever before. We can only attract and hold the new generation by co-operation and unity. We have experienced spiritual power. Christ has been dealing with our consciences and with our wills. We have *seen* Christ here. It has been an epoch-making meeting." D. B. SCHNEDER.

*"Somehow I do not feel that the Church as a whole has got hold of the right conception of the Foreign Missionary enterprise. Many Christian folk take but a faint interest in it, treat it as if it were an optional and subsidiary thing, and get rid of it with what is often a very scanty subscription. But the Missionary enterprise is not an optional or subsidiary thing—it is the Church's main business. The Church exists to establish the Kingdom of God. The Church that neglects the missionary enterprise is neglecting its proper and primary business, and scarcely deserves to be called a Church at all. It is only as the Church comes to regard Foreign Missions in that light, that it will do its duty by them."*



## THE CHURCH AND EVANGELISM IN CHINA

D. Burghalter

THERE is a rapidly growing Church in China. Since 1911, the year of the Revolution, and the beginning of the New Republic, the rate of increase has been over 6% a year.

There are about 500,000 communicant members. Sunday School scholars and others under Christian instruction, called adherents, would bring the number well over the million mark. These adherents have been increasing at the rate of 12% a year.

In the last 20 years the increase of Christians has been 105%, *i. e.*, more than doubled in 20 years. The increase of students in Christian Schools during that time has been 332%. There are over 8000 missionaries in China, and a native force of workers about 6 times as large or well over 45,000.

The "China Mission Year Book" for 1925 has 10 chapters covering 43 pages concerning the Church and Evangelism. The reports are gathered from 4 sections of the whole country in West, North, East and South China.

*West China*—The reports state that there are two main hindrances to the work of the Church, "militarism" and "financial stress." The Church is harassed, members scattered, its forces weakened, "yet among the soldiers are not a few officers and men who profess adherence to Christianity and there is much cordial co-operation between these and the Christian workers."

Evangelistic work in all its branches, itinerating, colportage, visiting homes in town and country, street chapel and guest-room preaching—all are being done, in many places with great energy, by both Chinese and foreigners.

Social Work is being discussed and practiced in many cities and towns, and the churches are making a stand against the menacing inroads of opium.

The report closes with: "*and their charity beginning at home does not end there. West China has sent contributions, perhaps small in themselves, but meaning much to the givers, to relieve the distress of the Japanese earthquake,*

*the floods in the north, and other such purposes.*"

*North China*—In spite of floods and war and all the miseries attending them, there is in general a cheering report. There has been the increase in membership, of course, but a distinct advance is noted in two directions which we should note particularly—"A growing consciousness on the part of both the 'insider' and the 'outsider' of what is involved in the Church and in this message of Jesus."

Of the "Insider," a wider initiative; a broadening capacity to try to think the hard things through and an eager desire to question; a slow forming conviction that the "Church" is his for better or worse; fairly general increase in giving—from five to fifteen per cent; a sobering sense of the evangelistic task which confronts the Church and of the part the Church should play in forming public opinion on all social questions, a deepening sense of spiritual things.

Of the "Outsider"—a widening interest in the Church recognizing in it one of the great groups which make for social progress and which must be reckoned with. There is considerable, rather wild, unreasoning criticism from the student class, which, taken at its best, is rather a good sign—it is forcing the Christian group into the open to show what of worth it really does possess. *There is much misunderstanding and some distrust of the Church as an organization while there is a very real conviction that China must in some way have Jesus Christ. The use of Church premises in the areas of disturbance as asylums for women and children has deepened sympathy.*

*East China*—This is the section along the ocean where great military operations and the uncertainty as to authority have aided lawless elements to terrorize and prey on the people; communications are interrupted; travel is difficult and even dangerous; business is demoralized, many once prosperous firms and individuals having been forced into bankruptcy; a

large percentage of the schools are closed indefinitely, and the people are nervous and apprehensive, not knowing what a day may bring forth.

*"Correspondents, however, from all parts of this area report gradual and steady growth in church membership, but practically no change in the number of churches and foreign missionaries. The reports show from 5 to 15% net increase in membership."*

"The anti-Christian movement broke out into sporadic eruptions. Thus far the movement seems to be solely negative and destructive in its methods. The movement can scarcely present a serious challenge to the progress of Christianity in China."

From one old experienced worker we quote: *"The thing that pleases me most as I try to comprehend the situation is the conviction that multitudes of people are coming to see much more clearly what the Church is. They are coming to realize the high and holy purpose of the Church and to judge our preachers and members and our work by our own standards. Our ideals and preaching are thus taken seriously."*

South China—*"The South China Church believes in the widespread and continuous preaching of the Gospel."*

We usually think of this as one of the peculiar functions of the missions, but I think the Chinese Church is at present outstripping the missions in its zeal for this work.

They have formed an Evangelistic Association which is interdenominational, and three strong Chinese give their whole time to this work, two of them preaching and the third gives part time to secretarial work of the Association. They say that the people have never been so hungry for religious teaching. They want something that will help them in this time of turmoil, unrest and change.

"The Church is making progress in material things. Within the year several very large churches have been completed. One in Canton is of the institutional type, costing over \$70,000—entirely raised from Chinese sources. It has become the exception for missions to put large sums into church buildings."

"Christian truth and ethics have never exerted more influence or been more widely sought after.

"Christian work is rapidly passing from the missions to the churches. Many of the functions of the missions are now being taken over by the Church."

The Chinese Church is yearning, yea, has a deep craving for the reality of the




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REV.  
AND  
MRS.  
WARD  
HARTMAN  
AND  
CHILDREN  
YUNGSUI,  
CHINA

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Christian faith. They would see Christ. They would express Him in their own words and life to their own nation.

Quoting still further from this great Chinese leader who is the secretary of the "National Christian Council" (N. C. C.), which I explained at the beginning of these papers, "I find there is a new consciousness among the clergy as well as the laity. There is a prevailing conviction that the Church is not equivalent to Christianity; Christianity is not equivalent to Christ, Christ is Life; Christianity is the way of expressing the Life, and the Church is a living organism through which expression of that Life can be made possible."

*The Chinese Christians are longing to see Christ. Christ is the living God. Cer-*

*tainly He can manifest Himself to us Chinese and we can feel His divine presence.*

"The Chinese Church is not only yearning for adequate expression in words, but for daring application of Christianity to meet the needs of rural life, home, industry and the various other problems of society. The Church with 8,000 pulpits, reaching a community of one million every Sunday, is a tremendous force, moulding and guiding public opinion, which according to the old classics, is the voice of God.

*"We can look forward to seeing the Chinese Church a bigger, more inclusive Church which can express the deepest aspirations for world citizenship—a Church like the new Jerusalem coming down from heaven."*

### SELF-HELP AT HUPING

**I**N the past few months there have been a number of requests from persons interested in HUPING, for the names of students whom they might support in school as their contribution to missions. With this interest upon the part of the home folks, I shall endeavor to explain the work of the Agriculture and Forestry

Department and Self-help department, which organizations are attempting to meet the needs of some of these students.

Frequently it so happens that the offer to assist a student carries with it the request that a particular student in the school be designated to receive the gift, and that a picture be sent along with the

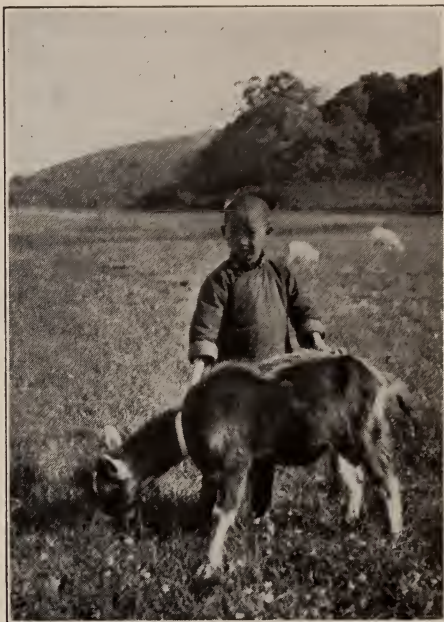


HUPING "A. AND F." BOYS PLANTING TREES ON THE COLLEGE CAMPUS



history of his life in order that the giver of the gift might keep in touch with the student during his school days. Those in charge of the work here have found from bitter experience that the plan often results in failure when the contribution goes to the boy direct for his support in school. To overcome this difficulty, the "work plan" has been adopted. The A. and F. and Self-help departments represent Huping's way of meeting the needs of some of those who apply for aid, but in such a way as to preserve the self-respect of the boys, and at the same time teach them the dignity of labor. The boy who leaves Huping now can boast of the fact that he has given something in return for those gifts he has received from friends in America.

The Agriculture and Forestry work was started in 1919. The students who were being supported at that time were given an opportunity to pull off their gowns and handle a hoe, in return for which, a part of their fees were paid. At first it was difficult for students and teachers, alike, but from year to year the path has become smoother, and today the A. and F. stands out as a ray of hope for many who want an education. The work that these boys do is expensive because the credit given is necessarily greater than it would cost to have the same work done by coolie labor, but the results must be measured in manhood. For centuries the Chinese student has had it impressed upon his mind that his station in life exempts him from manual labor, and the Huping boys, as others, knew nothing else. Through personal contact and example they have gradually been taught the folly of such an idea. From the first they have been given any and every kind of work which could be found on the campus, from raking leaves and cutting grass, to making paths and sodding terraces. This work is gradually taking a more systematic and scientific turn, and is developing along the lines of landscape gardening, practical and experimental vegetable gardening and tree culture. In addition to this, we are looking towards animal husbandry as a valuable part of the work. Our self-help boys work at in-door jobs, such as cleaning



HUPING BOY AND TOGGENBURG GOAT

rooms, ringing the bell, looking after the library, or acting as study-room monitors. Opportunities here are limited by the limited nature of the work. The A. and F. opportunities are limited only by our finances. In fact, we could use most any number if sufficient funds were available.

Our aim, as stated above, is to make the work of the A. and F. department just as practical and vocational as possible. Several months ago a small herd of goats was bought for a beginning in dairy work. The Chinese cow is a very poor milk producer, and foreign breeds are difficult to import, due to the unfavorable climate, so the goat seems to be the best substitute. Foreign breeds of goats have proven their ability to withstand the climate and are proving to be valuable substitutes for the cow. The work with the goats is being done by one of the best boys in the department. He is up before daylight these mornings and is on his way to the goat house to feed and milk. He is sufficiently interested in his work to be asking when a new barn can be built for the goats. When that time comes, he wants a room in one end of it, or on the second floor, so that he can live there and

*(Continued on Page 100)*

## WITH ROYALTY IN BAGHDAD

*By Rev. Calvin K. Staudt, Ph.D.*

**K**ING FAISAL was gracious enough to invite us one afternoon to tea. The invitation, which was to Mrs. Lentz, Mrs. Staudt and myself, read: "His Majesty invites you to tea, Thursday afternoon, January the twenty-first, at four o'clock." Of course, we accepted; and at the appointed time drove to the Royal Palace where we had a most delightful visit with the King of Iraq. On our way to the palace the ladies became somewhat concerned as to whether they knew all the rules of etiquette. I heard them say: "How shall we address the King?" "What shall be our topics of conversation?" "How long shall we stay?" "Will we be the only guests?" Knowing, too, that the King knew only Arabic and French and that, on the other hand, our Arabic and French were rather poor and halty, we wondered whether we should try to speak to him in Arabic or French, or whether we should rely altogether upon our interpreter. Well, all these things, as they usually do, took care of themselves while we were making our visit.

Driving up to the palace we were greeted by Tahsin Beg Qadri, the aide-de-camp to the King, and Rustum Beg Haider, the chief secretary to His Majesty. The former was well known to me, for he has called at our house more than once and a little nephew of his is a faithful and well-behaved pupil in our school. Though I am well acquainted with the deputy secretary, who is a frequent caller at our house, yet the secretary himself, Rustum Beg, I had not met before.

Both of these men received us most cordially and soon conducted us into the receiving room of the King. The room was large and the little furniture in it, in accordance with the Oriental custom, was stiffly arranged against the wall. In the middle of the room was a table on which stood a chaste, ivory model of the Mosque of Omar in Jerusalem. At the further end of the room were the chairs and divans.

His Majesty was standing in the

middle of the room when we entered, ready and at attention to receive us; and, to our surprise, there stood with him King Ali, his brother. Ali had arrived in Baghdad a few weeks before. He was formerly King of the Hedjaz, ruling there for a time in place of his father, Hussein, until the Wahhabis, who took Mecca, forced him to leave the country. Since Ali expects to remain in Baghdad, Iraq will thus have two kings within her borders. Indeed, we were very glad and much pleased to visit both kings.

After shaking hands with King Faisal and after having been introduced to his brother, we were ushered to the further end of the room where we were given seats of honor. Faisal was very thoughtful and gracious in dividing his attentions among the three of us. He and



EMIR FAISAL, KING OF TRANS-JORDANIA



Ali changed their seats during our visit so that all of us might have the privilege of talking with both of them. We were the only guests and we felt highly honored in having this attention given us. Though his aide-de-camp and his secretary were sitting with us, yet we carried on most of the conversation without an interpreter. The King asked many questions about our school and showed the keenest interest in what we were doing. He promised to come some time during the year and see the fine work which we have created, of which he had heard a great deal. We look forward to his visit with joyous expectations and are spurred on to nobler endeavors. He also told us that he desires to visit America, and I think when he arrives he will be heartily received by the American people and that they will find great delight in seeing the handsome king of Iraq.

King Faisal, indeed, is handsome. His features are cleancut, regular and typical of his race. His hair and beard are black and slightly curling. His dark eyes are serious and kindly; his lips are full. Some one has said that his face is like Hoffman's painting of Christ. He is slender and stands perfectly erect. His movements are stately and unhurried, nevertheless decisive. His brother Ali is a little older than he, but he has the same long, kindly face—a face that expresses strength of character. Faisal was dressed *à la mode* European, while Ali wore the Arab dress and the conventional headgear of a kefieh and agal.

It was also my privilege, a few years ago, to visit another brother of Faisal, Emir Abdullah, King of Trans-Jordania. Mrs. Staudt and I were entertained by this king while he was living in tents on the hills of Moab, close to Amman. We slept in one of his gorgeous tents and in the Royal Tent ate dinner with him. He, too, is an interesting person, and has the same kindly face and pleasing manners as his other brothers.

This was not the first time that I had visited Faisal. Mrs. Staudt and I called upon him the first summer we were in Baghdad, when, on one of the Moslem feast days, he publicly received callers. It was at this public gathering that His

Majesty requested me to call upon him later and tell him about my work and the plans for our school. It was some time before I called upon him, for our plans and program for educational work were so much in the air and so indefinite that there was really nothing to report. The King, however, had not forgotten his instructions to me and so when I failed to appear he sent the aide-de-camp to inform me that His Majesty was waiting to see me. An interview was arranged; I made a formal call upon him; was conducted into the throne room; and there talked with him for half an hour. The interview was most satisfactory and I left the palace that day with the feeling that in the King of Iraq we have a friend and patron for our new work.

Faisal originally came from the sacred city of Mecca, where the mysteries of Islam were so long guarded from Christendom. His father was the guardian of this holy city and its sacred shrine. This is the background from which Faisal has sprung, nevertheless he has more or less become an international figure. During the war he had gathered an army of 100,000 men, marched northward from Mecca and Medina and successfully co-operated with the British against the Turkish forces. He came to the Peace Conference in Paris with the purpose and expectation of founding an Arab Kingdom extending northward from the desert wastes of the Arabian peninsula to the Taurus Mountains and the border of old Armenia and from the Mediterranean Sea to the Euphrates. His high expectations were crushed, but he came to Syria all the same—and I can still recall the demonstration that was given him in Beirut on his return, where I saw him for the first time.

From Beirut he went to Damascus, the royal city of the Ancient Kingdom of Syria; allowed himself to be declared king and began to rule. His kingdom, however, was short-lived. The French forces met his army in the Anti-Lebanon, and a battle was fought close to where I was spending that summer. The Arab army was defeated and Faisal fled from Syria, only to become king of another country.



A new state has lately been founded in Mesopotamia, called the Kingdom of Iraq. This new Arab State has chosen, through the referendum conducted by the British government holding the mandate over Mesopotamia, Faisal as king. In him we see nobility of character and nobility of purpose.

The United Mission of Mesopotamia was organized shortly after the Arab State was created. Few missionary enterprises have started in this way—a

new state and a new mission launched at the same time. There is a great satisfaction in knowing that the two are on a friendly basis. We appreciate the friendly attitude to us of the King of Iraq, a king who was brought up in the traditions of Islam and who himself is a direct descendant of Mohammed. We trust that these relations will never be strained and that we will always remain friendly. Baghdad, Iraq.

## CHINA AT THE CROSSROADS

*By Frank T. Gwoh*

(Mr. Gwoh is a member of the Faculty of Huping Christian College. He is at present studying at Heidelberg University, Tiffin, Ohio, during his leave of absence.)

**T**H**ERE** is today a China of dark clouds and threatening storm—a China which forebodes nothing but gloom and despair. Pitted against this darkness there is another China—a China of golden rays of hopefulness and ambition. The two are engaged in a death struggle. They cope with each other to see which is to survive.

China as the world sees her today is a country of unspeakable darkness, of lawlessness and disorder, of anarchy and Bolshevism. Bandits infest the inlands, soldiers over-run the cities; robbery and civil strife make life and property equally unsafe all over the country. Every newspaper and periodical brings fresh accounts of such outbursts. Many reports are undoubtedly exaggerated and false; but, alas, too many are true, too true to be ignored.

But there is another China—a China of an awakened conscience, apprehensive of the dangers that are about her, but grimly clinging to the Herculean task with hope and ambition. China is fighting valiantly against hosts of enemies, against selfishness, against ignorance, against oppression—against everything that is deadly to her existence as a nation. The grim battle with its outcome is tragic to every Chinese. Like the American patriots at Valley Forge, these sons of real China struggle to keep alive the spark of unconquerable courage which must live to save the nation.

This grim battle is, however, but the effect of a cause, and it is to the elimination of this cause of China's troubles that I invite your attention. What, then, is back of all these outbreaks in China? It is, my friends, nothing but the unfair treaties which China over a period of eighty years has been forced to sign, nothing but the rights of extra-territoriality, which have been secured by other nations from China. Extra-territoriality is a group of treaty-rights by which foreign countries govern sections of certain Chinese cities and determine certain Chinese national affairs. What follows in the train of this situation? China, a sovereign nation, has not the right to fix her own taxes on either import or export goods. For years she has been restricted to a five per cent tax on all imports. The values of commodities are fixed not according to market value at the time the taxes are laid, but every few years by joint consideration between China and other nations. As a result, the taxes were in many cases only two and a half per cent of the actual value of commodities. Thus even this five per cent agreement can not be taken at its face value.

Then under the terms of extra-territoriality foreign consulates are law courts in themselves and the consuls exercise jurisdiction over their nationals altho they may never have been trained to exercise such power. In the treaty ports "concessions" are reserved for foreign

residents and governed entirely by foreigners. Even Chinese residing within concessions have no civic rights. They are virtually men without a country. Again, at the pretext of protecting the life and property of their nationals, foreign battleships patrol up and down the Yangtze River and along the Chinese sea coast to intimidate the people.

Recently the nations went even farther. At the time of the Chinese Revolution of 1911, they took over the management of the "Mixed Court" at Shanghai, a plain usurpation not even provided for by treaty.

To realize what all these mean to the Chinese, let us imagine a United States whose tariff regulation is in the hands of some foreign power. Let us imagine a United States in which there are groups of concessional areas in the larger cities and that in New York there is established a court of law with power, created without even the nominal consent of this government. Let us imagine a United States whose Mississippi or Great Lakes are patrolled by foreign battleships. What would be the result? What would America do? Would you not immediately have disorder and lawlessness, if rightful, patriotic outbursts might be so interpreted, until you had freed yourselves of this foreign assumption?

That the existence of any such special privileges is an open disregard of the sovereignty of the Republic of America or China cannot be denied no matter how well it may be camouflaged in diplomatic terms. It is a source of irritation which has become unendurable even to such a patient people as we are.

Now what are the effects of this system in its operation? In most countries, tariff regulation is a means of industrial and commercial protection. Even in your country, where industry is at the peak of development, you must resort to such measures of self-protection. How much more should China need this protection, where industry and commerce are only in their infancy? Again tariff is a source of national revenue. The United States receives thirty-five per cent of her annual income from this

source. China gets less than eight per cent. She has been blamed for her weak central government, but is forced to rely upon tariff revenues barely large enough to pay interest on her foreign loans. And she has no recourse. This tariff is still fixed by foreign conference.

What about the concessions themselves? They do not merely house lawful foreign residents and Chinese business concerns. They are also havens of crime and vice. When the prohibition of the opium traffic was at its strictest stage of enforcement, opium dealers travelled on foreign ships and resided in foreign concessions. To the rich murderers and other law-breakers, the concessions are like the free cities of refuge in ancient Judah. A military leader is defeated in a war of factions. He steps into a concession and is safe. So is his property, which is usually in a foreign bank. When a man may rob the people as much as he pleases and have the foreign concessions as his asylum in time of danger, is it surprising that so many military leaders should seek this road to power and wealth?

Let us look at the civil wars in China a little more closely. In most cases they have been fought for the interest of foreign nations. Behind almost every civil war we have so far had, there has been some foreign assistance to either one or both fighting factions in the way of loans, with ammunition, and recently even with men. As a result, few factions have ever been so completely defeated that they could not at any moment start a fresh encounter. And if they were, they had to step into a concession to be safe. What is the motive of all this mischievous assistance to prolong civil wars for which China has been openly blamed? There is one thing only: the more prolonged the civil war and discord, the more prolonged the excuse to maintain extra-territoriality. The civil wars in China are thus kept going so that China may never have a strong government and the nations may continue permanently to enjoy these special treaty privileges.

China has been long suffering in the face of all these grievances. Even though



these pledged obligations were imposed upon her through threats of force, she has striven to make good her pledges, hopeful that fair play and negotiations would in time relieve her of these injustices. But thus far no reward has crowned her faith and confidence. Her pleading and negotiations have received nothing but empty promises and sarcastic reproofs.

Now China has been awakened; her people are determined. Ever since 1915 no year has passed without the needless shedding of Chinese blood. Nor will a year pass without further bloodshed until conditions are rectified. The British Massacre of last May at Shanghai is but one of the outrageous misuses of special privileges enjoyed by other nations in China. A Chinese speaker was addressing a group of Chinese citizens upon the violation of national rights and honor. Without ten seconds' notice, a squad of British police fired into the crowd which they perfidiously called a lawless Bolshevik mob. Then to crown the outrage, the illegally managed Mixed Court, without even a thorough trial, upheld the brutal assault. And upon this illustration of Western justice they expect to inspire trust and confidence in the hearts of the "heathen Chinese!"

Now let us turn half way around the world to the city of New York. In Columbus Square I listened to an American speaker in front of a big crowd, abusing at the top of his voice the administration of the mayor of that city. Let us assume that this crowd was a lawless crowd, the reddest of the "Reds." Let us assume that some foreign guard of a foreign consulate fired into the crowd. A foreign guard firing into an American crowd on American soil! What would your redblooded American do? Would he be calm and cool? My friends, the mobs and riots of China, of which you have been told, would pale into insignificance with the fury with which you would repel this affront to your sovereignty. And this is just what happened in China since last May.

But civil strife and riots, meddling and injustices of foreigners have not checked the spirit of progress which is alive in

China today. Fifteen years ago, in spite of the "nightmare of international partitions," China succeeded in establishing a republic for herself. In spite of the lack of tariff protection, her industry and commerce have been on the upward grade altho much slower than it otherwise would have been. In spite of political unrest and financial stress, she has within the brief interval of twenty years worked out a national system of education, which is adopted all over the country regardless of political affiliation. And as a result of the Chinese Intellectual Movement, she has completely succeeded in adopting the language of the common people as the national language, which she hopes will end illiteracy within a generation. These and other reforms have come slowly and unnoticeably and in the face of bitter discouragement, but their existence is as certain as I am speaking here. She has built a solid foundation for the government of her people.

China is like a raft floating on a stormy sea. The angry waves of imperialism, selfishness, and international intrigues are almost submerging it. But the people on this raft are exerting their utmost to plough their way thru to safety. Their effort may be brought to naught once more, and their cry for justice may be drowned by roars of international slanders. But the raft will never sink, and as her people gather up strength they are bound to rise again in a fiercer fight against the brutal waves.

And in this time of distress, she is naturally looking for help and encouragement from her friends; for if a nation does need any friend at all, it is in such an emergency as hers. And if she could ever turn to a friend who would be of substantial help, it is to you, the United States of America. You disinterestedly stood out for her integrity when the voice of partition was strong. You have shown the spirit of reconciliation by refunding the Boxer Indemnity for constructive works in China. And quite recently you have again proved yourself a true friend in the Customs Conference

*(Continued on Third Cover Page)*



# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

## MOTHER AND SON

WITH a low voice the stooping olive trees  
Whispered to Him of His Gethsemane;  
The cruel thorn-bush, clinging to His knees,  
Proclaimed, "I shall be made a crown for Thee!"  
And, looking back, His eyes made dim with loss,  
He saw the lintel of the cottage grow  
In shape against the sunset, like a cross,  
And knew He had not very far to go.  
Yet brave He stepped into the setting sun,  
Still saying this one word, "Thy will be done!"

So, when the last time, from His mother's home  
The Son passed out, no choir of angels came,  
As long before at Bethlehem they had come,  
To comfort Him upon the road of shame.  
Alone He went, and stopped a little space,  
As one o'erburdened, stopped to look again  
Upon his mother's pleading form and face,  
And wept for her, that she should know this pain.  
Then silently He faced the setting sun,  
And said, "Oh, Father, let Thy will be done!"

—W. J. DAWSON.

## THE FOURTEENTH TRIENNIAL SESSION

of the

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE  
REFORMED CHURCH IN THE UNITED STATES

will be held in Trinity Reformed Church, Broad and Tioga Streets, Philadelphia, Pa., Rev. Purd E. Dietz, pastor, from May 26th to 31st, 1926. The opening session will be on Wednesday evening, May 26th, at 7.30 P. M. Membership includes: the Cabinet, Trustees, ex-Presidents of this body, Life Members of the W. M. S. G. S., the Presidents and two delegates from each Classical Society, and one Girls' Missionary Guild delegate from each Classical Society having five or more local Guilds.

Send credentials of delegates and Life Members to Mrs. B. B. Krammes, 14 Clinton Street, Tiffin, Ohio, not later than May 1st, 1926.

MRS. F. WILLIAM LEICH, *Corresponding Secretary.*

Signed: MRS. B. B. KRAMMES, *President.*

## IMPORTANT NOTICE

Canton, Ohio, January 15th, 1926.

Dear Statistical and Department Secretaries:

The time of gathering the reports of the last year of the triennium is fast approaching. Your attention is called to date of same and manner of gathering these reports.

Last year some secretaries took upon themselves the fixing of time and dates. Much confusion arose and inaccurate reports were given because of too much haste.

We call your attention to the action of Cabinet in 1925 and previous actions (see page 62, section 25, of minutes, 1925). Confine yourselves to this action. **DO NOT DEVIATE FROM SAME.**

"All local reports by April 1st, all Classical reports by April 10th, all Synodical reports by April 15th, all General Synodical reports by April 20th, all reports for the Statistical Secretary of W. M. S. G. S. by May 1st." The General Secretary cannot give extension of time as she must have her report to the printer for publication of blue book.

Your attention is called to page 65 of minutes, action 37. This is for all reports as similar actions have been taken for all departments of work.

Manner of gathering reports. Statistical Secretary of classis gathers her reports as follows: Moneys of each local society receipts and disbursements from Classical Treasurer.

Membership from Classical Secretary of Organization and Membership.

Girls' Missionary Guild from Classical Secretary of Girls' Missionary Guilds.

Mission Band reports from Classical Secretary of Mission Bands.

Life Membership and In Memoriam report from Classical Secretary of Life and In Memoriam Secretary.

Thank Offering report from Classical Secretary of Thank Offering.

Each Secretary will make three reports: One for the Classical, one for the Synodical and one for her own file.

Be sure and verify these reports by the officers of Classical and Synodical before passing them on.

Please do not change the headings on the report blank, either by erasure or substitution, confine the report to objects of Budget, Home Missions, Foreign Missions, Contingents, Thank Offerings and Life and In Memoriam Members.

Do not report your Classical or Synodical Life Members and In Memoriam Members in the General Life Member and In Memoriam Member column. No provision has been made on the blank for such membership.

The Synodical Members can be reported in a foot note.

All membership reported will be the basis of apportionment for May 1st, 1926, to May 1st, 1927. It is to be hoped that you report the memberships very accurately as this report will be in blue book and should compare with that sent to Secretary of Organization and Membership.

Synodical Secretaries will pass this information to the Classical Secretaries.

Very sincerely yours,

(MRS.) ANNA L. MILLER,  
*General Statistical Secretary.*

## DEPARTMENT OF TEMPERANCE

*Mrs. C. C. Bost, Secretary*

As the close of the triennium draws near questionnaires are being sent to each local society, through the Synodical and Classical Secretaries of this department. These should reach the local secretary by February 15th. It is important that every society receives this questionnaire and that it be filled out and returned by the date designated. It is very encouraging to have had so many letters of inquiry in regard to the work of this department. If you have not received the questionnaire, or a copy of "The Temperance Secretary's Creed," write to your Classical Secretary or Synodical Secretary at once.

## AN OMISSION

On page 34 of the January *OUTLOOK OF MISSIONS*, under "Directory Changes," the name of Mrs. C. C. Bost, First Vice-President of the Woman's Missionary Society, Potomac Synod, was omitted. Miss Anna Groh is the Second Vice-President.

## MORE DIRECTORY CHANGES

Mrs. Paul Grosshuesch, 612 Erie Avenue, Sheboygan, Wis., is the new Secretary of Stewardship of the W. M. S. of the Synod of the Northwest.

Mrs. Walter C. Pugh, of Fairfield, Pa., is the new Secretary of Literature for Gettysburg Classis.

## THE AMERICAN COLONY AT JERUSALEM

SOME months ago when E. Warner Lentz was accidentally killed in a motor accident in Jerusalem, on his way to Baghdad, Mrs. Lentz cabled "I am in friendly hands". Among these friends was Mrs. Vester, the wife of the head official of the American Colony. She took Mrs. Lentz into her beautiful home and nursed her back to health. Through this kindness we learned of the unique life and work of the American Colony in Jerusalem. Visitors to Jerusalem may have purchased brocades and porcelain from the superb collection of the American Colony Store or have enjoyed the comforts of the travelers' rest rooms, but few could have any way of knowing the tragic romance which led to the founding of this highly organized, self-supporting missionary enterprise.

We must think backward more than fifty years. At that time was a wealthy, influential lawyer in Chicago. His wife, a cultured, refined woman, desired to visit her aged parents in Paris. With her four beautiful daughters she took passage on a mail steamer bound for Havre. The story of that voyage and its sequel as told by Selma Lagerlof of Sweden at the Ecumenical Conference in Jerusalem a few years ago was sent to us by Mrs. Lentz. We quote freely from the Swedish woman's narrative. She said: "May I be permitted to relate an event which occurred some fifty years ago?"

It was a foggy night out on the Atlantic. Two great ships had collided, and one of them a powerful mail steamer on her way from New York to Havre, cut amidship, and went to the bottom. The other ship, an immense sailing vessel, had disappeared in the fog, without attempting at all to help the numerous passengers on the mail steamer.

Among these distressed ones was a young American lady, living at that time in Chicago. She was wealthy, beautiful, gifted, married to a good and prominent man, mother of four small, charming girls. She had undertaken the journey to visit her old parents, living in Paris, to show them her children, hence for this

reason had all four daughters with her on board. When the collision occurred a terrible confusion ensued on the sinking steamer. The boats were indeed lowered, but neither she nor any of the children had found place in them. When the vessel finally sank all five were swept out into the sea.

The suction of a great wave drew her into the bottomless depths, yet she was later violently thrown to the surface. Her children were then torn from her, and she realized that they were drowned. She could not swim. In a moment she would be drawn to the depths again and death would ensue. Then in her last moment she thought no more about husband and children. She only thought to lift up her soul to God. And her soul did rise like a released prisoner. She felt how the soul rejoiced in casting off life's heavy fetters, how it prepared itself joyfully to soar to its real home. It is so easy to die, thought she—

Then she heard a mighty voice: a sound from the other world filled her ears with a thundering, reverberating reply. "It is true it is easy to die. What is difficult is to live." That appeared to her as the greatest truth, and she acquiesced gladly, "Yea, verily, it is difficult to live." "Why should that need to be so? Could not the life on earth be so regulated that it should be just as easy to live, as it is now to die?"

Then she heard anew the mighty voice that answered her: "What is necessary that it should be easy to live on earth is Unity, Unity, Unity."

As these words were still ringing in her ears she was rescued. It was the large sailing vessel, which had turned back and lowered its boats. She was lifted up into one of these and landed with some eighty other shipwrecked in an European port.

The heart-broken husband, on his way to Europe to bring his wife back to their childless home, was yet able to write the beautiful hymn, familiar to most of us, "It Is Well with My Soul."



The young American wife, Anna Spafford, accepted the message that had come to her the night of the catastrophe, as a real message from God. She regarded it as a divine command that she should bring this Unity into realization. Nevertheless, it was several years before she made an earnest attempt. She was much crushed with sorrow for her lost children.

Meanwhile two new daughters were growing up in the home, but still the void continued. At last she realized that no comfort would be vouchsafed until she devoted her life to establish unity in this world of dissension.

\* \* \* \*

Anna Spafford, her husband, and a score of friends established a community whose members bound themselves to live in unity with one another, to serve and help the rest of mankind. These residents of Chicago by no means sought to establish a new religion. They all were warm, experienced Christians and they devoted themselves to the deeper study of the Acts of the Apostles, so as to find in the early Christians' mode of life a plummet for their course. Following their example, they moved together and became one large household. They served one another without recompense, and they were surprised at the security and relief that entered into their lives.

Whilst they thus sought to follow Christ's first followers, the news reached them that suffering and sickness were raging in the Holy City. Out of this

grew the desire to transfer thither their activities. In 1881 the community's members landed in Jerusalem. They hired an attractive little house close to the city wall. They made it their duty to search out the sick in the narrow lanes of the Holy City, to feed the hungry and pick up and care for the fatherless orphans. They lived a simple life, having meals in common and regular hours of devotion.

It is not surprising that this unique colony attracted the attention of the other Christians of Jerusalem and of the entire east, neither is it surprising that they looked with suspicion upon their manner of having things in common. It took many years to attain the love and respect of the neighboring Christians but from the beginning the prominent Arab and Jewish families became their friends.

The American Colony in Jerusalem numbers among its members the most influential people in the city and its activities embrace service to the needy, to children, to strangers—to everyone who is in need of a friend. A few years ago the foundress of the colony died, at the age of eighty-two, but the principles for which the colony was established are being carried out by her daughter and her husband—Mr. and Mrs. Vester. The once despised colony has become a refuge, an abode of peace in the Holy City. On its terraces one gathers in the evenings for prayer and conversation, song and music.

#### SNATCHES FROM THE EVANSTON CONFERENCE

**W**ITH full recognition of inconsistencies and faults within the institution, ever mindful of many perversions from the original spirit which gave it birth, we nevertheless express our appreciation of the extent to which the Christian Church has fulfilled its true mission." Thus began the findings adopted at the Interdenominational Student Conference, held at Evanston, Illinois, from December 29th to January 1st.

Through all the sessions ran a note of dissatisfaction and a demand for better dealing with present-day situations. The statement was made, time and again, that

all would be well if only the Church would actually be what it presumes to be. The leaders of today were said to frequently lack courage to stand for Jesus' way, and the accusation was made that "ecclesiastical dentists have pulled the teeth of Christ's sayings till they are harmless." The conference agreed that the program of the Church, with regard to labor problems, has been weak and ineffectual. One speaker stressed the fact that the Church must go about its problems by seeking to investigate causes—not merely rescue the perishing after they are perishing.

There was much discussion on denominationalism and its attending evils. The form of worship, also, came in for its share of attacks and defenses. It was thought by some that the present mode too often gives a premature sense of peace.

During the discussion of "The Church and the Race Problem," the students vigorously opposed the Ku Klux Klan and all like organizations, believing that every church should do the same. "Too often," they said, "has the Church stood for the most bigoted kind of racial discrimination." The conference suggested that the students give themselves "to an unbiased study of the races, in an effort to find a solid basis for relationship of equality and mutuality, and to gain an appreciation for the distinctive contribution and capacity of each race." The Dyer anti-lynching bill was endorsed.

When "The Church and its Foreign Mission Enterprise" was before the house, a few of the suggestions were as follows:

1. Denominationalism should be absolutely out of the spirit and method of the Christian enterprise abroad.
2. The missionary must work in such a way as to eliminate the need for his leadership, as quickly as possible.
3. We must seek friendship with students from other lands.

A very definite stand was taken on the question of War. The compulsory feature of military training, now existing in certain institutions of learning, was deplored, and its immediate abolition suggested. In addition, a positive education for peace was urged.

Do we decry the criticism of youth? Evanston Conference is a comment on the type of work we have been doing. How can we expect the young people to love the Church? Unless you work for a thing, you do not love it. In too many cases, youth has not been made to feel the Church's need of it. The young people's organizations, only too frequently, are ends in themselves, because of lack of co-ordination between the Church and its auxiliaries.

We cannot question the seriousness of the students in their thinking. This was not a popular conference; indeed, the plea was that speakers omit the jokes, and

thus leave more time for real, earnest discussion. During the four days, a majority of the young people came to the conclusion that one of the things the Church needs sorely is critical loyalty. They must stay in and not leave it to its uncritical devotees, at whose hands there would never be progress.

These students were, nominally, Church members, but they were there to see whether the "nominal" could possibly be changed to "vital." Can not some way be arranged by which young people who come to college may receive not only a college education, but also a Church education?

Already the results of this conference are becoming evident. At the Foreign Missions Conference in Atlantic City, January 12th to 15th, actions were taken as a result of "Evanston." Several Church boards have made plans to see that some of "Evanston's" recommendations shall come to pass.

The Church of Christ has always been a youth movement. Jesus was a young man, His apostles were young men, Paul was a graduate of a Jewish university, a youth, and we might go on to mention many of the men and women of the Bible, whose words and deeds have been an inspiration for centuries. Nothing is so hopeful about the situation, today, as the fact that, in the Church, there are intelligent young men and women who, having the gift of a fearless, honest criticism, immediately set out to bring about the reforms for which they plead.

GRETA P. HINKLE.

## EVERYLAND

*Everyland* out of existence? Oh, no, that is the very last thing we should want to hear. Then get busy and help to support it. No magazine can continue without subscribers. We, the Reformed Church in the United States, have only 248 subscribers in our ranks. We should have, at least, *500 more*. Would it be possible to have that number by the General Synodical Meeting in May? Give *Everyland* to a child you know, send it to one of the Orphans' Homes, and take it yourself. Yearly subscription, \$1.50; in groups of 5 or more, \$1.25. If you have never seen *Everyland*, ask your secretary of literature for a sample copy.

## WHAT'S WRONG WITH OUR GIRLS?

*Selected by Mabel Gardner Kerschner*

It is hoped that the following quotations, selected at random from *What's Wrong With Our Girls?* by Beatrice Forbes-Robertson Hale, will not be merely read without comment or criticism; they should serve rather to stimulate discussion.

"The mother instinct, latent in all women, binds them together with ties more profound, if less recognized, than any which bind men. A Chinese peasant and an American college graduate, both of whom are mothers, have in common a deeper fund of experience, emotion and aspiration than any which may be shared by two men, though they are of the same craft, class and nation. If this common tie could become recognized through education and strengthened through organization it might change the world."

"The enlightened and organized women of the world should dedicate themselves to the task of securing not merely that negative good which comes from an absence of war, but the positive virtue of world understanding and harmonious cooperation."

"Since the war, the public has been displeased with its young girls. There has been a chorus of criticism directed against their appearance, manners, and morals. If things are amiss, the fault lies in the soil, not in the plants. Girls are in no sense responsible for their environment; that is our affair."

"The limitations and artificialities of the city home are infecting the standards of all American girlhood. The average city home offers to the young girl neither work, recreation, nor privacy."

"Adherence to the AVERAGE is at the root of much that we deplore in our young girls."

"Clothing serves three purposes: health, modesty and adornment. When any one of them is sacrificed to the others, or when their order of importance is reversed, dress fails to fulfill its function. Therefore, extremes of fashion are always bad, because they put adornment

first instead of last. . . . If older women object to certain fashions for the young, let them, through their clubs and other groups, boycott the stores which display them, and avoid wearing them themselves."

"Dancing as an amusement is limited to three purposes: exercise, grace, or sensuality. Obviously the more it expresses the first two, and the less the last, the better for the dancers. Anyone who loves youth and happiness must believe in the dance; the only question is, what dancing are we to have! Where shall the emphasis be placed?"

"Motherhood must always remain the career of the vast majority of women. . . . Even for the girl who never becomes a mother, association with childhood is invaluable. In that school one learns tolerance, patience, and tenderness—three of our generation's greatest needs. I venture to suggest that for any girl a little time devoted to the study of human life through the child will be of more educational value than equal time given to the study of higher mathematics; just as for the average boy carpentry is more educative than Greek."

"There is too much lolling in the modern home. Girls on leaving school, unless entering professions or business, have simply not enough to do to keep them happy. I believe in 'jobs' for girls."

"Women should bring into the field of extra-domestic labor those qualities which they have developed as home-makers through the ages—order, beauty, sympathy and understanding, co-ordination of conflicting interests, peace and a wise justice. Do not women, after all, have a distinctive contribution to make to the life of the community?"

"She, 'whose price was above rubies,' lacked innumerable opportunities granted to us, but she had over our confused generation one transcendent advantage—she never questioned where lay the work of her hands. For her, the outside world was never a rival to her home; her home was the world."



## WHAT AILS OUR YOUTH?

Excerpts from the Book by George A. Coe

*Selected by Greta Hinkle*

No simple formula, certainly, will do justice to the situation of modern young people. That they are somehow different from the young people of "our generation" is a common remark of persons in middle life and beyond. As a rule, this difference makes us of the older generation uneasy. "Something ails" the youth of today.

In the sense that they are struggling and, to some extent, floundering in the presence of an unsolved problem, something does ail them, but it is less a disease than an incident of social growth. The young are reacting, in natural ways, to conditions for which we, their elders, are responsible, if anybody is. To modern science and invention we must look if we would understand what is happening to our young people.

The conduct of girls and young women does not, and cannot follow the old grooves. Consider the difficult position of those who are thrust into this veritable new world of opportunities without precedents to light the way. Who among us can say just what is good taste in woman's new world? She will have to experiment, and errors will occur; but the right to experiment and to make mistakes is not an exclusive prerogative of the male.

If one asks what proportion of the young people find an evening at home attractive, one should ask, likewise, what proportion of the adults will be found at home on Saturday night because they prefer domestic joys. Should we not ask, then, whether the young do not catch their ailment from their elders?

Why are our youth ailing? Partly because the spirit of our ailing industrial order has infected our colleges and universities. On the whole, education is reproducing in youths, instead of correcting, the moral confusion that prevails in adult life. Life is for something and education is for life. The prime function of educated men and women is to make appropriate social changes. What have schools been doing, on the whole, from

the beginning, but inducing the young to conform to adult society as they find it? May it not be that what we have been calling an ailment of youth is, in part, just a natural and valuable variability that is bunglesome because it has been educationally neglected? We have summarized the whole situation as lack of education in the vocation of living.

Denominational academies and colleges do not accept religious education as their main function. If religious education were first, students would have opportunity for training in the main work of laymen in the churches and we should hear far less complaint that the colleges send the young people back to their churches, uninterested in church work. In a true, deep, and almost tragic sense, it may be said that what ails our religious academies and colleges is their religion. Lack of religious problems, lack of living thought, lack of initiative and creative urge, lack of divine discontent in a world in which the spirit of the Divine is, "Behold, I make all things new."

What light does all this throw upon the youth situation of today? In the first place, it helps account for the fact that so little difference is felt between young people who are under the influence of church institutions and other young people. The vocation of living is neglected all round. In the next place, we find here reason to ask whether the young people whom we think of as neglectful of religion are not, as a matter of fact, taking it at pretty much its own valuation of itself.

Unless we can bring ourselves to tell students that our religion is still in the making, that it partakes of our faults, and that each generation of youths has the privilege of entering into it with free creativity, we simply cannot reach the depths of youth.

Tradition says, "Age for thought, youth for action—under the guidance of this thought." but the aggressive minority among our young people boldly take youth

to be a time for both thought and action. What shall we do with such youth? First of all, listen to them! Listen, not as to some freakish novelty; listen, not as to an enemy whom we would entrap in his own words; listen, not as to a new and better authority; but as to fellow-travelers and explorers who may possibly see in the environment what we have not seen.

What is needed just now is thinking and learning TOGETHER. Does anything, whatever, so sober a youth and make him capable of working in harness as having a co-operative part with his elders in studying and determining important affairs?

Let us older heads remember that the chief danger that the youth encounter is not any temptation to radicalism but the soporific of conventionality. They imi-

tate us too much, not too little. The best policy is to increase the number of critical youth as fast as we can. Only a youthful religion can hold youth. This refers, not to periods of time, but to quality of life. The supreme corrective for the ailments of modern youth is conscious participation with God and fellow men in the creation of a new order of society—a really new order. The “message” of Christianity to youth will assume a different tone. It will include a criticism of current life as drastic as that which Jesus meted out to his own times. Such a message, backed by a corresponding church fellowship—doubt it not—will attract the liveliest, most variant, most creative spirits among the young people and they, in turn, will spread the fire to the rest.

## A SYMPOSIUM

### WHAT WOMEN CAN DO TO DISSEMINATE CHRISTIAN LITERATURE

For Use With the April Program

#### *Church Papers*

**B**EFORE we can successfully increase the circulation of our Church papers, we must believe in their value to our homes, our churches, and our woman's missionary societies. By a church paper is meant one of our weekly, denominational papers, and not the very good, but very general, papers published in Boston, New York, or Chicago.

There is no question about the value of pure food in a family. No good American mother would allow impure food to be set before her children. Yet good Christian mothers, who are careful about the food for their household, are reckless about the literature they read; careful about the food for their bodies, and reckless about the food supplied for their minds and souls. One glance at the library tables in many of our best homes will convince you of this truth. There you will find the latest magazines, but not *The Reformed Church Messenger*, *The Christian World*, nor *The Kirchenzeitung*.

Our homes should be guarded against the flood of pernicious literature which

abounds in our country, and no better antidote can be found than a safe and sane church paper, which stands foursquare for sound faith and Christian Ideals. Our young people are voracious readers. Read they will, and read they must. Let us supply them with clean, attractive, Christian literature. Our Church papers have something interesting and helpful for every member of the household.

Our church papers have helps for every department of church life. Here the Sunday School teacher finds an exposition of the lesson; parents find daily talks for the family altar; members of the Christian Endeavor Society find treatments of their topic, both Junior and Senior; and the members of the W. M. S. find a page devoted to their work, with suggestions for programs, departmental work, and stimulating news of other societies.

An informed church is a working church. Our pastors have not the time to keep their congregations informed about the activities of the various Boards, and

their programs and needs. Our church papers carry the information and inspiration necessary to make us intelligent members of the Reformed church in the United States. They are Denominational Information Bureaus, telling us what our own Church is doing at home and abroad, its task, agencies, needs, best methods, etc. By the news from other congregations, we are inspired to larger and more efficient service.

All the work of the church is the work of all the members of the church. How can this be done unless all the members know about all the work? This knowledge will come through the weekly church papers. There are too many homes that do not receive these publications. The women of the church can do a great service by placing a church paper in every home. The church paper should be taken, and taken internally.

There are fifteen congregations in the Reformed Church that subscribe for *The Christian World* or *The Kirchenzeitung* for every family in that church. A lower rate per copy is given where this is done.

*The Christian Observer* claims to have the largest circulation of any Presbyterian paper in the world. There is no doubt that this is true, because, during "Church Paper Week", the women of their Auxiliaries canvass their churches for new subscribers, and a part of the money collected goes into their own treasury. This same courtesy will be allowed the women of our churches if they will put on such a campaign. Thus, the work of your own society, as well as its finances, will be benefited.

How fine to have the two missionary agencies of the church working hand-in-hand—the Church Papers and the Woman's Missionary Society.

### *Everyland*

DO YOU WANT WORLD PEACE? Have you any plan for bringing about that blessed state? According to present indications, the prospect does not look encouraging for immediate fulfilment, so we are building for the future. Through *Everyland*, the magazine of World Friendship, boys and girls are being taught to understand and respect all nations, and to give intelligent sympathy and assistance where it is needed.

*Everyland* carries a strong Christian message for all denominations and creeds. It is suitable for Sunday School libraries, for day school teachers and Sunday School teachers, as supplementary material founded on real life. Happy are the boys and girls who receive it regularly in their homes.

HOW MUCH DO YOU WANT WORLD PEACE? Enough to work for it? Every boy or girl introduced to *Everyland* may mean one more intelligent voter on foreign affairs, several years hence. Will you help spread the influence of this worth while little magazine? Will you subscribe for your own children or grandchildren? Will you show a copy to other women and ask them to subscribe?

Our share of the responsibility of keeping *Everyland* on a sound financial basis is 1500 subscribers. Up to date, we have only 250. Surely we can have at least 500 more by the Triennial Meeting in May. What will YOU do, through *Everyland*, for World Peace based on Christian Ideals?

NO SPECIAL MENTION

Is Made of

"THE OUTLOOK OF MISSIONS"

in this Symposium

Inasmuch as

We Believe that

Every Reader

Will Do His or

Her Utmost to

Encourage its Circulation



## THE VALUE OF CHRISTIAN LITERATURE

THE need of Christian literature for women and children of the Orient is the need for springs of water in a dry and thirsty land. The book stores of oriental cities are overflowing with pernicious and non-Christian literature, and the convert to Christianity is often confronted with the choice of not reading or reading literature defamatory to his faith.

The first organized effort to provide Christian literature for women and children of non-Christian countries was in 1913, when the Federation of Woman's Boards created the standing committee on Christian Literature for Women and Children of Mission Lands. The following article, prepared by Miss Alice M. Kyle, of Boston, Mass., gives some of the achievements of that committee during a period of ten years.

*China's Children*

To Mrs. Henry W. Peabody is due the simultaneous discovery, in 1914, when visiting China, of the great need for a truly Christian magazine for little children and of the woman who could and would, without extra compensation, serve as its editor, Mrs. Donald MacGillivray, a missionary of the Canadian Presbyterian Board of Foreign Missions.

During the ten years of the life of this modest little magazine, using in part the phonetic script, and with the help of pictures loaned by "Everyland" and other foreign magazines, Mrs. MacGillivray, often at the expense of sleeping time, has achieved for the moderate subsidy of about \$1000 annually, a creditable, instructive, and thoroughly Christian periodical, published in Shanghai by the China Sunday School Union. The edition now reaches each month about 10,000 homes, where at least 60,000 readers, old and young, welcome this little visitor. It goes into almost every province in China. General Feng has taken it for his soldiers, and a worn and tattered copy was begged by a prince in West China to take home to his little son.

In addition to the magazine, the "Happy Childhood" staff, augmented now by the valuable services of Miss Sung, a trained Chinese assistant, prepares each

year a Christmas Picture Book, reprinted from "Happy Childhood" and the 10,000 or 12,000 copies of this book are sold almost before they leave the presses. A series of "Happy Childhood" books for children is another achievement. This set includes "Lovey Mary," "Just David," and other wholesome stories. The translation and publication of a "Life of Christ" for little children was Mrs. MacGillivray's last labor of love before leaving Shanghai for a much needed furlough. This by no means exhausts the list of Christian publications issued in Shanghai in the name and through the financial backing of this Christian Literature Committee.

Gifts are greatly desired to make possible a wider distribution of free literature. Fifty cents a year in gold will place the twelve copies of "Happy Childhood" in the hands of some needy little Chinese child whose life is almost devoid of pure, attractive reading. This may be sent in *United States stamps* to the Christian Literature Society, Shanghai, China, designated for "Happy Childhood."

*Japan's Needs*

Not long after "Happy Childhood" became an accomplished fact, our attention was called to the needs of the Japanese women and children. Japan, unlike China, is a literate nation, yet the dearth of simple, practical Christian books and magazines suited to the needs of Japanese mothers and their little ones and available for the poorer classes is almost unbelievable.

For a number of years the Committee has been aiding the Society for Christian Literature in Japan in the publication of two monthly magazines, quite widely used by Christian teachers and colporteurs: "Shokoshi" (Children of Light) issues 10,000 copies each month which are used in mission Sunday Schools and in homes of varying degrees of prosperity; "Ai no Hikari" (Light of Love), the adult paper, is read eagerly by many and more funds are needed to make this sheet available for the thousands who would eagerly welcome it. Twenty-five cents in gold will provide either magazine for a year.

A translation of Dr. Hurlburt's "Stories of the Bible," made possible through a gift of \$1200 from a generous donor of the Baptist communion, has been published this year in two editions. These books are much sought by Japanese mothers and teachers. The salvage of this manuscript from destruction by the earthquake in 1923 is one of the beautiful and picturesque events in the history of the Committee's achievements.

But perhaps most far-reaching in results are the "Day of Prayer" offerings of 1924 and 1925. At the time of the earthquake in 1923 the Committee agreed to give an "Emergency Grant" of \$2000 toward the rehabilitation of the plant and equipment of the Christian Literature Society of Japan, which had suffered almost total loss. When the first \$500 was received, just after the Japanese Exclusion Act of the United States Senate had so bewildered and alienated many of the Japanese people, this offering, coming as it did from little groups of praying women all over the United States from Maine to Oklahoma, made a great impression upon the Japanese Christians. Miss Amy Bosanquet of the Anglican Mission, who is in charge of the Woman's Department of the Christian Literature Society, wrote, "This money assured many of our people that they have friends in the U. S. A." The total amount received from these Day of Prayer offerings, for Christian Literature alone, is \$1980.

Recently when the film, "The Ten Commandments," was being shown in three places in Tokyo, the Christian Literature Society of Japan promptly issued a tract, explaining the scenes. A missionary writes, of this timely act, "It should be a great help to the Japanese in interpreting the picture." In such work as this our Committee may claim an humble share.

#### *India's "Treasure Chest"*

In India has been made our latest and perhaps most adventurous experiment. There are in India over a million boys and girls of school age. Many thousands of these are taught to read English. Yet so

few are the magazines suitable for boys and girls of high school age and available because of their non-sectarian character for distribution among all Christian young people, that it has been estimated that, after leaving the mission schools, about 46% of the pupils lose their ability to use English.

Feeling the need of some general, broadly Christian magazine for those boys and girls, the Committee on Christian Literature gladly accepted the offer of Miss Ruth E. Robinson, of Bangalore, a missionary of the W. F. M. S. of the Methodist Episcopal Church, to become its editor. Miss Robinson's support is guaranteed by her own Board, which last year sent her a much needed assistant in the person of Miss Frances Gardner.

This youngest venture of the Committee, "The Treasure Chest," was launched in 1922 and met with gratifying success. There were, at the close of 1924, almost 3000 paid subscriptions and many warm commendations have been received from various missions. One lady writes, "I think of the 'Treasure Chest' as one of the leaves which shall be for the healing of the nation." A "Contributors' Club" was formed among the students of Isabella Thoburn College, where Miss Robinson formerly taught, and original stories, poems, puzzles and illustrations have been features of the magazine.

#### *The Moslem Appeal*

Christian literature for Moslems is making its great appeal. The General Committee on Christian Literature of the Foreign Missions Conference of North America is making surveys and laying foundations toward providing adequate Christian literature for mission lands, especially for Moslem lands. The Woman's Committee cherishes the hope of giving a children's magazine to the little ones in Moslem countries. The World War loosened the locks of harem doors and the children will need to know a new way of living—whether it be the Christian way will depend largely upon the things the children read—for more and more, even little girls, will have the opportunity of an education.



## BETTY'S DREAM

Living Room.

Desk with books and magazines.

Reading Lamp.

Betty comes in with her school books. Drops them on the table where they lie in disorder, and throws herself in a comfortable chair.

BETTY: "Oh, dear! It's just books, books, books, and study all the time! I did want to go to the Movie tonight but Mother said, 'Oh, no, daughter, lessons come first, and you must prepare for recitations tomorrow.' I haven't been to see a picture this week, and this is Thursday! Well! I'm not in a mood for study! Maybe I can find something to read." (Takes a book from the table, looks at it.) "Pollyanna—that old thing." (Flings it on a nearby chair. Picks up several other popular books, names them and consigns them in disgust to a place with Pollyanna.)

"Whoever invented books anyway! I'm sick of the sight of them." (Takes a piece of candy from a bowl on the table, fixes herself snugly in the chair, pulling afghan or steamer rug, which covers the chair, about her and in a short time falls asleep—and dreams.)

*Her Dream*

Two girls about the age of Betty, the one a Chinese, the other from India, each in native costume enter the room. One stops by the table, and the other approaches the chair upon which Betty has tossed the books.

CHINESE GIRLS "Oh, little sister, see the books, the beautiful precious books. Filled they are with treasures, which they give to those who possess them. If I might but touch them surely some good I should gain."

HINDU GIRL: "Ah, no, we must not even touch, but, oh, how I long for a book, just one—I learned to read in the Mission School but never since I returned to my home have I seen even a little printed paper."

CHINESE GIRL: "In the great America all the girls read, and they have these many books." (Points to books on table.)

HINDU GIRL: "Oh, let us wish and wish that we, too, may have beautiful books, that we, too, may have the happiness and knowledge which they hold. You know if one keeps wishing and wishing, and never for a moment forgets about it, sometimes, wishes come true."

CHINESE GIRL: "Do you think if the American girls could know how unhappy we are and how dreary the days that they might help us to get books that would bring us happiness?"

HINDU GIRL: "Maybe we can think of some way to let them know about it. Anyway, we can keep wishing." (They clasp hands and pass quietly from the room. In a few moments Betty's mother enters from opposite of room, in outdoor dress. Betty awakens as her mother comes in, and drowsily stretches herself. Then suddenly sitting up, she says):

BETTY: "Mother, I've just been having the queerest dream. I dreamed of two girls, one Chinese and the other Hindu. I know how it came about, too. Just before you went to the meeting, when Mrs. Brown stopped in for you, she was telling of the great need for good literature in mission lands, and of the magazine for young people in China, 'Happy Childhood' she called it, and another in India, named 'The Treasure Chest.' At the time I thought they were nice names for magazines, and that is all I thought about it."

MOTHER: "The topic of our Meeting this evening was 'The Value of Christian Literature.' There is certainly a great need to be supplied." (Mother walks toward door. Betty throws an arm about her and walks along).

"*Value* is the right word, Momsie, and I'm coming up to your room with you. To tell you how cross I was after you left, that I had to study, and all about my *dream*. It seemed so *real*. It would be awful not to have *books!* Can't we do something about those girls not having any?"



## FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

From the opening session, Saturday evening, January 9th, to the close on Monday evening, January 12th, the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America, in session at Haddon Hall, Atlantic City, held the attentive interest of the three hundred and more women present.

The Retreat on Sunday morning under the leadership of Mrs. Charles K. Roys, was deeply spiritual and will long be remembered by those so fortunate to be present.

The following topics of vital importance were discussed from various angles—The Missionary Enterprise in Relation to World Peace—Present Situation in

China—The Missionary Enterprise as it Affects the Work for Women and Children—The Missionary Enterprise in its Relation to Inter-Racial Relations. Under the splendid leadership of speakers such as Mrs. Carrie Chapman Catt, Mrs. Thomas Nicholson, Miss Mary Dingman, Mrs. Edmund J. Lee, Mrs. Katherine Eddy and others, the program developed an interest beyond that of former years and stands out as the best Federation Conference of recent years.

The Worship-Period at each session under the guidance of Mrs. W. F. McDowell was truly worshipful in word and thought and a fitting close to the discussions.

E. C. H.

## PEN PICTURES

From all missionary hearts comes the plea, "Pray for us." Shall we deny this boon to our ambassadors? We cannot all go to other lands; we cannot all give as much financial help as we would wish; but we can pray for those who have given their lives in order that Christ's command might be fulfilled.

Have you ever been far from home and looked and longed for letters from friends? When they failed to come, did you enjoy the feeling that you were forgotten?

Adopt a prayer partner from among the missionaries. Read all you can about her, become familiar with the various phases of her work, and go to your praying as regularly as she goes to her tasks. Write to her at holiday seasons, on her birthday, any time at all, but make no demands upon her for correspondence.

"Pen Pictures," a packet of sixteen leaflets, containing pictures of our missionaries and sketches of their lives, together with a leaflet of instructions, will help you to carry out this prayer life. Price 25c. Order from the depositories.

## MONTHLY QUIZ

- 1—*What two sisters wrote letters to the Mission Band children? From what city were the letters sent? Where is that city?*
- 2—*Where and why is "Happy Childhood" published?*
- 3—*How was the moving picture, "The Ten Commandments," made plain to the Japanese who saw the picture?*
- 4—*What magazine is read by Gen. Feng's soldiers?*
- 5—*What stories of the Bible have been translated into Japanese?*
- 6—*Why do we place so much value on the Evanston Conference?*
- 7—*Where was an olive tree used for a Christmas tree?*
- 8—*Where do we find these words: "He saw the lintel of the cottage grow, in shape against the sunset, like a cross"?*

## Literature Chat

CARRIE M. KERSCHNER

"Devoted personal attention to any good work will bring results by patience and perseverance." That is the reason we women, girls and children of the Reformed Church are organized into missionary societies. Someone has done personal work. Are you willing to do the same to make your program a success?

Prayer Calendars proved so popular that 14,200 did not nearly supply the demand, but a reprint seemed inexpedient. Societies failing to receive a supply should take note and "order early" for 1927. This will be a Thank Offering Calendar.

This issue of THE OUTLOOK contains many articles for use with the April and May programs. "Mothers of Everyland" will appear in the April issue.

A reading book for boys, "Land of the Golden Man"—stories of Latin America, sells for 50c. "Prayers for Girls" (a book suitable for Guild age girls), and a similar book, "Prayers for Boys," each sell for 35c. "Never Again," stories to be read to children and suitable for Guild girls, is priced at \$1.50.

The October, 1925, *Missionary Review of the World* is filled with news and articles on Latin America—it should be used very widely. Price 25c.

Books for 1926-1927

*W. M. S., Home*: "Our Templed Hills," by Ralph A. Felton. Cloth, \$1.00; paper, 60c.

*Foreign*: "Moslem Women," by Dr. and Mrs. S. M. Zwemer. ("The Moslem Faces the Future," by T. H. P. Sailer, 60c, for reference and advanced Study Groups.)

*G. M. G. (Home) Senior Group*: "Our Templed Hills," by Ralph A. Felton. Cloth, \$1.00; paper, 60c.

*Intermediates*: "Frontiersmen of the Faith," by Edwin E. White. Cloth, 75c; paper, 50c.

*Foreign, Senior Group*: "Young Islam on Trek," by Basil Matthews. Cloth, \$1.00; paper, 60c.

*Intermediates*: "Lands of the Minaret," a Handbook for Leaders, by Nina Rowland Gano. Paper only, 50c.

*MISSION BAND (Home), Juniors*: "Better American" Series 1, 2, and 3. 75c (cloth only).

*Primary*: "Picture Stories," 50c. Reading books to be announced.

*Foreign, Juniors*: "Friends of the Caravan Trails." (A book for teachers, by Elizabeth Harris.) Paper only, 50c.

*Primary*: "Picture Stories," 50c, and "Musa, Son of Egypt," a book for teachers. Paper only, 50c.

The usual story reading books, packets, maps and leaflet helps will also be available.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

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## Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

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### LOOKING AHEAD WITH LATIN AMERICA

#### Chapters III and IV

Chapter IV, which tells of "Youth and the New Latin America," should make a very interesting study for the girls, if given in relation to the youth movement of the world. The questions which the young men and women of Latin America are asking about Protestantism are the same questions which are being asked by students in other countries. Can you answer them satisfactorily for yourself and others? The illustrations of the service which the Protestant Church has rendered in Latin America (given on pages 95-100) ought to help in the search for the answers.

At the meeting of the Federation of Woman's Boards of Foreign Missions held in Atlantic City in January, Mrs. Daniel Fleming gave a report of the International Students' Conference at Evanston, Ill., Dec. 29-Jan. 1. She was deeply impressed by the earnestness of the students in their search for the truth and in their desire to help the church be what Christ wants it to be and render service to the needy peoples of the world. Dr. C. A. Hauser, in his reports of this conference in *The Christian World* of Jan. 23 and the *Reformed Church Messenger* of January 21, says, "The feeling crept over one, as he sat and listened to this dynamic body, that here was a gathering with more potentiality in creative power than Wall Street or the United States Congress. Here the lives were being drawn for the blue print according to which the next generation will build

its world and its religion." In this issue Miss Greta Hinkle tells her impressions of the same Conference. Briefly review these reports at your April meeting.

As we believe that our Girls' Missionary Guild is one of the agencies which will help to bring in world peace, it is rather discouraging and disconcerting to hear reports of Guilds in which there seems to be a division between the older and younger girls. Do we want world peace? Then let's have peace in our own G. M. G. Won't you older girls please try to make the younger girls feel welcome? Won't you younger girls forget the differences in ages and help along. There is too much to be done to allow any one group of girls to have a monopoly on the Guild. We dare not allow it to become a clique. The girls of the world who do not know Jesus, need us all to help tell them of Him. Are we ready, girls?

### OUR GIRLS AT WORK

For a number of years the interested members of the Woman's Missionary Societies have noticed the large Thank offerings which have come from the Guilds of Fort Wayne Classis, Midwest Synod. This year the Guild at Berne, Indiana, gives a real challenge to the Guilds and Missionary Societies of the

Church. This Guild had 30 boxes distributed among its members and through them received a thank offering of \$165. In addition to the thank offering received through the boxes, the offering of \$50 received at the special service was added, making a total thank offering of \$215.00.



GIRLS' MISSIONARY GUILD, BERNE, INDIANA



# The Mission Band

Mrs. M. G. SCHUCKER, SECRETARY

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## LETTERS FROM MISSIONARY CHILDREN IN CHINA FOR THE MISSION BAND CHILDREN

Yochow City, China.

*Dear Mission Band Children:*

One Sunday afternoon Misses Uh and Tsang, two Chinese ladies, took Rachel and me with them for a walk. Miss Uh is the head nurse and Miss Tsang is the graduate nurse of the Ziemer Girls' School. They are good friends of ours. We often take walks together. This Sunday afternoon we intended to go to the Yochow Pagoda. When we got there the rooms were full of soldiers, so that there was no room for us to enter. Rachel became afraid, I guess, and began to cry and wanted to go home. So we turned back and on our way home we decided to go to the Hill of the Golden Geese. There is a nice little place on the top of the hill, where one can rest. When we were about half way up the hill, we looked up to the top and saw such crowds of people that Miss Uh said, "I think we had better not go up to the top." But the people

were coming down the hill and when they came nearer we saw they were nurses and doctors from the Yochow Hospital. Nevertheless, we did not go up to the top, for it began to rain and that is why the people were coming down. Then we came home by ricksha. Sometimes when we take walks on Sundays we pick pretty flowers out in the country. We pass farmers' houses made of straw. The farmers and their children are working in the fields, for Chinese who do not love Jesus do not keep the Sabbath. With lots of love,

RUTH ALICE LEQUEAR.

Yochow City, China.

*Dear Boys and Girls:*

One Sunday afternoon mother and I went with Misses Long and Bailey and four of the pupils from the Ziemer Girls' School to Chiao Tung Men. This is one of the down town Sunday Schools. Mother talked to the boys and girls, and said "A little child shall lead them." Miss Bailey played the organ. Some of the boys and girls had clean clothes on, but some others had dirty clothes. Some paid good attention, but some talked. There were lots of big people there. Our Evangelist preached about God. The church had a mud floor.

As we were going to Sunday School, we called many children to go to Sunday School with us. After Sunday School each one of the children present got a chrysanthemum. The teachers taught the children to read. Some children knew the Sunday School songs very well. Along the way we saw also some beggars.

With love,

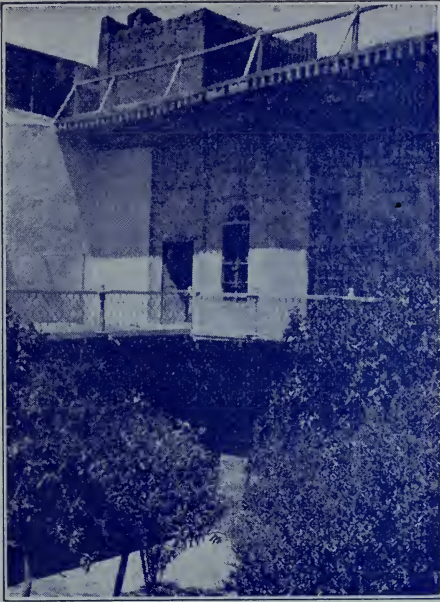
RACHEL LEQUEAR.

## HOLIDAY NOTES FROM BAGHDAD

Christmas Day was a busy one at the Boys' School, Rev. Calvin K. Staudt, director. On this day the Moslems and Jews call, for they like to recognize the Christian's "Feast Days." The rooms of the school were filled with roses. Although Baghdad was promised colder weather, it had not arrived on the 25th of December. No matter how warm the days are, the nights are chilly. The Christmas tree was an olive tree, trimmed with tinsel and other decorations.



RUTH ALICE LEQUEAR, RACHEL AND  
HORACE GEORGE LEQUEAR, EDWARD  
AND JANE TAYLOR



A CORNER OF THE HOUSE IN BAGHDAD SHOWING CLASS ROOMS ON SECOND FLOOR AND SLEEPING QUARTERS OF OUR MISSIONARIES ON ROOF

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An interesting holiday event was a concert given by Russian refugees, for the benefit of other Russian refugees in and about Baghdad.

Opportunities for World Friendship often come through hospitalities. This is especially true in Baghdad, because two nations share responsibilities in its government. Then, too, the Desert motor route has placed the city on a highway of travel for missionaries, travelers, and business men. These circumstances further opportunities for friendly entertainments and contacts. The most important opportunities, however, come through friendships formed with Moslems and Jews of the city. Among the holiday social events for the American teachers of the Boys' School were invitations to dine with two Moslem members of the Iraq Parliament, with an American geologist surveying for American oil interests, with a missionary from Tripoli on his way to America, with an Armenian doctor whose son is a student at the school, with a very wealthy, public-spirited Jew who has founded several schools for the poor of Baghdad, and with the English Director of Education.

## CHURCH LUXURIES

"I am now going to say something which you will think revolutionary. If people could realize the need for money and men abroad they would be content with much greater simplicity in their churches and church appointments and send the money saved thereby to help the Church abroad.

"Do not think for one moment I am a person who likes churches to be like barns. I think everything ought to be as beautiful as it can be, but not at the expense of souls perishing abroad. I was told of a church where the altar vessels, etc., were insured for 10,000 pounds. I say if those people could only realize the need of India they would keep 500 pounds worth, and send the rest in cash to India. It strikes us coming from India more than you at home. But though we do love to see beautiful churches, there are some where the impression is one of spiritual luxury. And there is nothing more deadly than spiritual luxury.

"I would ask them to think of these two suggestions, the shortness of men and cash, and to answer that the Mission of the Church is to seek the lost and nourish the faithful, and if there is need of money they will go back to the simplest appointments in their churches and let the rest of the money go for those who are struggling against deadly temptations abroad."—*Bishop of Assam, in The Mission Field.*

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(Continued from Page 128)

at Peking. But to make that friendship complete, she pleads with you to stand firmly for international justice, fairness and right. Let China have a perfectly fair chance to clean her politics and weld herself into a strong nation; but she asks you to help her by removing the impediments blocking this progress. Treat China as a nation, give back her sacred rights, and you will find that not only rumors of Bolshevistic uprising will stop, but China will be your most earnest friend for world peace.



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*For the Board of Foreign Missions.*

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